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# The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, D.D., Associate Editor

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No. 8

## Let us Pray

What helps or hinders prayer?  
When things we do—  
The things for which we care—  
Leave moments all too few  
To pray God's business through,  
What hinders prayer?

What helps or hinders prayer?  
When glory dies,  
And faith no more can dare,  
Nor can love sacrifice,  
Or life from death arise,  
What hinders prayer?

What helps or hinders prayer?  
Let that thing go  
That mocks and baffles prayer.  
Its loss were better so,  
Trust God and let it go,  
And rise to prayer.—C. K. Ober

## The Seed and the Rock

In the White Mountains there is a large square boulder, weighing many tons, which has been lifted from the ground and seems to hang suspended in the air. This is what happened many, many years ago. A little seed dropped into the shallow covering of soil on the top of the great rock. By and by, under the influence of sun and rain, the life of the seed burst forth and began to send out roots and stalk. The roots, not finding sufficient soil on the rock, stretched themselves down its sides, to reach the ground, and burrowed their way under the rock, at last embracing it in a firm hold. Then, as the tree lifted its branches sunward, it carried the rock up with it, until the immense boulder was free from the ground and held only by the tree roots.

The resistless power of the life wrapped up in the tiny seed overcame the resistance

offered by the weight of the huge boulder. So the resistless energy of the life that comes from Jesus Christ overcomes all downward forces and lifts up those who share it into a higher and purer atmosphere. And it is the wonderful privilege of the Sunday School worker to have a part in implanting the seed of the life that has such untold potencies.

## The Open Window

By Rev. J. H. Turnbull, B.A.

The story of Daniel in the great city of Babylon is full of suggestion for us to-day.

Babylon was not the place Daniel would have chosen to live in, but he spent his working life there and acquitted himself so well that he rose to the very highest place in royal favor. This in itself may have meaning for some who are forced by various circumstances to live in places that they would not choose, and to spend their lives in employments not naturally congenial. There is a way of living that overcomes both these disadvantages. The purpose of life is not found in them, but in something inward and spiritual.

Daniel was a resident of Babylon, but there was another city of quite a different nature that was also a factor in his life. Babylon was a wealthy, luxurious, sensuous city. In worldly grandeur and might there was no contemporary city that equalled her. Her hanging gardens were one of the wonders of the world, and her great heathen temple surpassed St. Sophia, in Constantinople, or St. Peter's, in Rome. But away across the hills and plains lay another city, small and pinched in comparison, situated in the midst of lean land, but standing for righteousness and duty and God—Jerusalem. Daniel lived in the one, but he kept his windows open to the

other. Therein was the secret of the resistance he was able to maintain against the seductions of the garish city, and of the splendid service which he was able there to render.

In one sense we are all situated as Daniel was. We have to take our places in life, the affairs of the world claim us. We have all sorts of engagements and employments that seem to be entirely secular in their nature. And how we shall discharge these, how we shall succeed in saving our souls alive in the midst of them, depends entirely upon the outlook of our lives, upon the way that we face, upon what has well been called our "spiritual frontage." Every life for its own safety and for the due performance of its task must have the window open toward Jerusalem. It must maintain a way of ready communication with the great eternal realities of the spirit world.

To secure this is worth any conceivable trouble or any possible risk. Daniel, by the jealousy of those who were ambitious of royal favor, found himself in a position of real danger. The risk of continuing to do as he had been doing was very great, but he evidently believed that the risk involved in changing his practice was greater still. On the one hand was the peril of the lions, on the other hand one less clearly defined but to his noble soul more alarming.

And it is nothing less than a matter of life and death to us to maintain a right spiritual outlook. Without this Babylon will destroy us, with this Babylon will prove our splendid sphere of service, and even the lions will be powerless against us.

Keep the window open toward righteousness and duty and God, and regularly, not spasmodically or occasionally, but three times every day, deliberately, inhale the pure spiritual atmosphere of the hills of God.

Ottawa

### The Secret of Power

*By Rev. Wilmer B. Rosborough*

The secret of spiritual power is communion with God. Prayer is the necessary condition of Christian effectiveness.

Prayer was the atmosphere in which Jesus lived and moved and had His being. And prayer for Jesus was a holy and costly business. "In the days of His flesh He offered up prayers and supplications with strong crying and tears." "And being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood." There can be no doubt whatsoever that He owed His marvelous power in large degree to this habit of fervent and agonizing prayer.

The same truth may be learned from the lives of all those who have wrought valiantly in the master's service. Their soul culture was a costly, intense business. The message which their life and experience, as well as that of the master, sounds into our ears is that, if we would be a power for good, we must reserve a goodly portion of our time for secret communion and prayer. "There is no royal road."

Dr. Andrew Bonar wrote: "By the grace of God and the strength of His Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God: not to do anything with my hand until I have been on my knees." A like rule would make our lives more effective.

Loggieville, N.B.

### The Call to Heroism

*By Rev. W. L. Raynes*

The heroic quality of human nature is being revealed in these days, as seldom before. Heroic deeds beyond description have been, and are being, performed on the field of battle.—and often by those who until the opportunity came were living indifferent or apparently useless lives. They only needed the opportunity to show their supreme possibilities of courage and sacrifice. The country called, and they were glad to answer, and give of their very best. In the hour of need and testing they were not found wanting. The nation is still calling men to arms, to heroic service, and many who fain would answer the call are deprived from doing so. Many women would cheerfully respond, many children and old men would go and fight, if they only could.

The country's necessity is the church's opportunity. Never in the history of Christendom, perhaps, has there been such a unique opportunity facing the individual Christian. Britain entered the war, in the last analysis, on avowedly Christian principles. The men in the army are playing their part. But what of those of us at home? Can we justify our existence, if we do not live and fight as never before—yes, and die for, if need be, those same principles?

It is not that we should not always be willing to do that, but, in view of the tremendous sacrifices, and glorious consecration of the soldiers and sailors, the heroic appeal comes as a clarion call to every one. Just as

no worthy citizen of the empire is free from the ravages of this war, the tremendous burden of suffering, so no one worthy the name of Christian can be neutral in the warfare in which there is no discharge. God is calling us and challenging us, as never before.

Neither sex, nor age, neither circumstance nor physical inefficiency deprives us from enlisting in the cause and kingdom of God. The only test is willingness to follow the master. The only need is the venture of faith. This is the hour. It may be now or never. We must either be supreme heroes or cowards. There is no middle course.

Port Coquitlam, B.C.

## THE SUNDAY SCHOOL AND CITIZENSHIP

By Rev. A. J. Wm. Myers, Ph.D.

The result of Sunday School work must have an influence on the pupil's relation to the community. It will tend to develop either the individualistic or the social consciousness. It should lead each pupil to think in terms of the community and for the public good and not from a selfish standpoint.

To do this the teacher should begin with his class. However small the children are they can be educated to feel the corporate unity of the group. This is natural to a child. He is loyal to the family. Let him be never so angry at father or mother, a word from a stranger disparaging them will arouse at once his wholehearted defence. Cultivate this spirit in the class. Loyalty is an expansive force. From this class consciousness lead on to the consciousness of the department, of the School, of the church, of the community. The habit once established in relation to the small group can easily be broadened. How can this be done?

1. Have a standard to which all may attain and so secure recognition. A prize to the best only stimulates individualism and keenest competition; to help the other may be one's own defeat.

2. Develop the class ideal of every member reaching the standard, so that, as in a team, the class is chagrined if one member fails.

The clever pupils can easily be guided so that for the good of the group they will help the more backward.

3. Set the individual and class in competition, not with others, but with their own past record. Five members, for example, of the class of seven qualified last year; this year let us see that *all* qualify.

4. Have social gatherings when the planning is done by the pupils, with the teacher, each being guided to think out what will please the others and plan accordingly. A teacher of a Beginners' class was observed developing this characteristic in calling the roll. The little tots were asked who were absent. Attention was at once turned to the imperfect group and the interest was striking.

5. The best way to make any class forgetful of self and thoughtful of the group is to engage in some work. Compare the football team. Have class teams in sports; other activities; or, best of all, real work. Men rally round the church when, for example, a new building is being erected.

6. Have the whole department or School united in some common object. For instance, take missions. One class gives to work in China; another to India; several to Home Missions—so developing class con-

sciousness. The superintendent from the desk and by the lantern one day directs the attention of the whole department or School to what it is doing through one class ; next day to the work of another class, and so on, and so on. This is not done to set one against the other, but to develop the wider social consciousness and so lead out to the wider church and community consciousness.

If our citizens are to think and work for the good of the whole and not from selfish motives in business, politics and elsewhere, the Sunday School may contribute largely to that desired result.

Toronto

### The Teen Age Girl

When the girl is passing through that mysterious period between girlhood and womanhood, great, oh, very great, is her need for intelligent, sympathetic understanding of her awakening desires and hopes and dreams.

It is the failure on the part of the home folk to recognize this crying need that has sent many a girl out from the home circle to companions of questionable wisdom for her sympathy and understanding. So gradual is this change and so imperceptibly does the little girl change into the half-grown one, that too often the very change itself is not recognized until it has taken place and the mother realizes with a pang that an imperceptible barrier has reared itself between her and the daughter of her heart.

The girl in her middle teens demands love and the audible and visible expression of love. In the bubbling enthusiasm of her sweet girlhood, she bestows unstinted affection upon her chum and likewise in liberal, reverent measure upon the older woman who thinks it worth while to listen to all her dreams and plans for the future. Her emotions are easily stirred and she longs to live the purest and noblest life possible. Fortunate, indeed, is she if her maturer confidante is her Sunday School teacher, for frequently she will open her heart to her as she will feel embarrassed to do to her own mother. God pity her, if no warm, loving hand and encircling arm is reached to her at this period and she bends a

listening ear to some blasè admirer of the opposite sex who covets her fresh girlhood. Many and many a girl has thought that she has found the ideal which she has cherished in her heart only to awaken to the bitter reality of lasting disappointment and to learn that she has been in love with love.

It is a great thing to be privileged to give the little she asks and *needs*, to tide her over this critical time. It is a rare opportunity to build up fine, strong conceptions of her womanly part of the world's work and her need of training for it.

If the girl feels that she has a ready listener in her teacher and is inclined to go to her to unburden her heart, there is really little to fear, for she will listen to the calm advice she will receive and will be influenced by it. The real anxiety is rather to be felt for the girl who locks in her heart her own thoughts, thinking that grown-up people are the natural antagonists of young folks in affairs of the heart. If the girls can be led to feel that in every detail concerning their welfare their Saviour is ready to help, they will regard their friendships as sacred things about which to consult Him and they will talk unreservedly with a sympathetic, earthly listener and friend. A small stone may change the trend of a mighty river.—Emma Gary Wallace

### Praise from Men's Voices

By Edgar L. Vincent

We shall never have the fullest measure of success in the church and Sunday School until the men sing.

There seems to come a time with young men when they do not like to use their voices in this way. Whether it be the changes due to natural causes affecting the vocal cords, or whether it be that a period of diffidence often comes to young persons at this age, does not so much matter just now. The great question is, how can we induce men of this and older ages to lend their efforts to make the services of the Sunday School and church more effective ?

A large church which the writer has in mind came face to face with this question, and this is the way it was met. One of the most enthusiastic men singers of the School was



chosen to lead the song services. Then the minister made an appeal from the pulpit for men who would assist in the public worship by the use of their voices to meet the chorister and himself on a certain night, when they would talk the matter over.

Once together, the minister very earnestly spoke of the great help it would be to him and to the cause of the master if the men of the School and congregation could be brought to support this part of the service. He laid it upon them as a duty to give of this great endowment for the glory of God. Quite a number took the matter to heart; and a further canvass brought out more who were willing to go up into the choir loft and lead in the service of song at the opening of the Sunday School.

That was the beginning of great things in this church and Sunday School. To-day there are few men who do not sing, and it is a most inspiring thing to stand and listen to that great body of men raising their voices in song to the glory of God and the upbuilding of His cause in the world. What sounds more noble than a great volume of song rising from the hearts and the lips of men!

One of the best things about this is, that when the men of a church lead the way in such a service, it is not long before all unite with them, young and old. Still more: almost before we know it, other men in other churches and Sunday Schools have organized for the praise of God, and so His cause in the world is advanced.

Binghamton, N.Y.

### Concentric Circles

That well-known and aggressive English churchman, Dr. Samuel Bickersteth, Vicar of Leeds, relates this experience in the International Review of Missions for January:

"During five years spent in a parish close to Woolwich Dockyard, and subsequently during fourteen years in Lewisham, the largest parish in the metropolitan area, lying between Woolwich and London Bridge, I allowed no child to join a Bible Class without receiving a card with its device of concentric circles, the inner of which was the parish, round about being described an area to be

filled in by a parochial object, a larger circle for a diocesan object, and a still larger circle for some object beyond the seas. 'I have since been able to look to Canada, Australia, Madagascar, India and China, and trace the fruits of such early teaching in men and women at work in these parts, who I know received their first impulse to missionary enthusiasm when they were of tender years.'

### A Country Young Men's Club

*By A Cape Breton Pastor*

I had spent two years as pastor in my first charge, a scattered country one with two churches. In the district where I resided were over a dozen young men in, or just emerging from, their teens. I had failed to get near them. I was much concerned about this, and prayed that I might be used for these young men, who would soon be beyond my reach, for the lure of the West, and other parts, was on them.

Coming into possession of Harold Begbie's *Twice Born Men*, I thought it would be a good thing to read with the boys and discuss the principles touched in the book with them. I invited them to meet me in the schoolhouse on an evening about the middle of September. Nearly all of them responded. I told them my plan. They agreed to work with me. That night I read the first chapter and showed what I thought we could learn from it, at the time telling them to ask any question, or make any comment they choose. I offered to discuss with them any and all subjects they might suggest.

Meeting every Monday evening, we finished the ten chapters of the book early in the winter. The boys enjoyed the meetings so much that they wished them continued, and left with me to choose any course of subjects. We began with the study of Old Testament characters, I preparing a guiding set of questions on each character, and distributing the same the meeting previous to discussion. Jacob and Esau gave us some interesting times for several meetings of two hours, or more, each. Esau was the favorite of the young fellows at first. The story of David, with other problems, brought up polygamy, the judgment of the Bible on it, and its present

standing. Elijah and Elisha presented respectively the idealist and the man of action, and their relative importance in the world. A study of Solomon was interesting in tracing the course of a career most promising in its beginning and ending so disastrously.

During the cold nights of the winter we crowded around the big square stove of the school, and whoever sat nearest the stove door, pastor or parishioner, was stoker for the evening. The discussion one evening was on the Holy Spirit. The sermon of the day before was partly a preparation for this meeting, so that it was easier to begin. After some discussion, I asked each of the young men by name, "Have you the Holy Spirit?" Some would like to have; some were not sure; some feared they had not. One of the older ones, and the last one, with a confidence that took us a little aback, said, "I have." It was an impressive moment. It was the gate of heaven. The king, we felt, was holding audience with us. We knew later that the young man's testimony was true.

Our meetings continued until spring. I was about to accept a call from a larger field to which I felt the master was calling me. I told the boys early in April it was time to stop our meetings as farm work was beginning, and they would be tired in the evenings. "O no, we'll come yet for a while," they replied. I did not make known about the call. The last of April I again suggested that we stop, but they opposed. The second Monday in May I told them I could not come any more. I was to leave the last of the month. The meetings ended. Rarely had any of them been absent all through the winter. None of them were church members. I left.

The second summer after leaving I went back to dispense the sacrament of the Lord's Supper. Eight of my young men sat with me at the Lord's table.

### Sunday Schools on Manitoulin Island

*By Rev. John A. MacDonald, B.A.*

Grand Manitoulin Island is said to be the largest island in fresh water. It has a population of over 8,000 whites, besides large numbers of Indians.

There are some 36 Sabbath Schools re-

ported, of which 14 are Presbyterian and 10 are Union Schools.

Some of these schools are held in schoolhouses, and are closed during the winter months. During the past winter, however, almost all Schools have been kept open. This was possible through having preaching service at all mission stations on the island.

To show some of the difficulties in keeping the Schools open, the student in one field last summer superintended one School, helped in two others, and conducted a fourth on Monday evening in a schoolhouse. This was in addition to preaching three times and riding on his wheel some 20 miles on Sunday.

A Union School on Barrie Island on the north side of Manitoulin has the good record of 165 enrolled in all departments out of a population of some 185. All of the eight classes are organized and a Teacher Training class of some eight members.

Gore Bay, Manitoulin Island

### Organizing on the Frontier

The needs and difficulties of the frontier and how our missionaries and field workers are meeting them, are so vividly photographed in a letter from one who is in the thick of the work in the Far West, that we have pleasure in passing this on to our readers. Incidentally it illustrates one of the ways in which Rally Day collections are applied,—the organizing of new Sunday Schools in the remoter and sparsely settled parts of the field.

"I have been over almost all my territory once and partly over it again. Thus far I have ten settlements averaging about thirteen families each visited. In five of these the first steps in organizing a Sabbath School have been taken. As yet I have not attempted anything further than a temporary organization because as I get to know my people better I will be better able to know who can help most in the work of teaching and so forth.

"At three points I have arranged for a morning service once every three weeks. (I make my rounds to all the points every three weeks.) It is my aim to have a service at one of the three strongest points at 11 a.m.

every third Sabbath and to have Sabbath School before service. Then during the remainder of the day I shall look after the working of two or three Sabbath Schools.

"I regret that I cannot report greater progress thus far. There are children enough in each settlement for a School. More than this the children seem willing to attend. But I find considerable difficulty at all points in obtaining teachers to carry on the work. In two cases the public school teachers have

agreed to help, but in four other cases the teachers are Roman Catholic and of course are no help to the work. Also in some sections many of the children are foreign and the parents seem reluctant to permit their attendance at Sabbath School. Other children are halfbreeds and generally Roman Catholic. However, with time, patience and energy well directed, I believe a nice little Sabbath School can be organized and kept in running order at most of the places."

## THE DEPARTMENTAL LESSONS

FROM A MINISTER'S STANDPOINT

By Rev. J. D. Bannatyne

The Graded Lessons are in use in our School, and so far we have found them very good. During my pastoral visiting, I have discussed these Lessons with the parents and they all seem much pleased with them. Many of the parents were very anxious to understand clearly just what was intended by the Graded Lessons, and when I explained as best I could, they heartily agreed with the purpose of the Lessons.

The fact that the child is taught the Lesson before he receives the Lesson Leaflet or Quarterly is helpful, because when he arrives home he has some knowledge of the Lesson, which discussion with his parents tends to increase and emphasize. The busy parent finds this plan better than teaching the child the Lesson before going to Sunday School. The Sunday afternoon is well spent by the parents and children reviewing the Lesson taught.

In my visiting I seek to impress upon the parents the necessity of the children's being present every Sunday, in order that the Lessons may be learned in their relation one to the other. The scholars themselves are delighted with the Leaflets and Quarterlies, and they are anxious to receive one each Sunday and then have the complete series. The pictures are attractive and from what I hear, the children are more anxious to attend now than ever before.

In our School we have small classes, on an average six scholars. When a teacher is

absent, we combine the class with another of the same grade. I consider that a much better plan than using a substitute teacher who has not studied the Lesson. In cases where there is but one class in a grade, I impress upon the teachers the necessity of being present every Sunday or notifying the substitute teacher early in the week, so that the Lesson may be prepared.

From the experience in our own School, I believe the best results are obtained by the union of classes wherever possible. Where all the teachers of a grade are absent, then of course we select the very best substitute teachers we can find, and they do their best without special preparation.

Instead of the School superintendent's review we find it interesting to have some special music by individual members of the School. Some time, also, can very profitably be spent in dealing with the Question on Missions given with each Lesson.

We have not separate rooms for the different grades, but we find that does not interfere with the work.

Duart, Ont.

### The Departmental Lessons

THE SCHOOL AND THE HOME COOPERATING

By Rev. Wm. G. Rose, B.A.

Boston Church, Esquesing, Ont., is a small congregation, strictly rural. The Sunday School is a six months' School, and last year

had an average attendance of about 30. The congregation is spread over a large area, too far for most of the children to walk, so the Sunday School has to be held one hour before the morning service.

Within the bounds of the congregation are several children living at a distance of from two to three miles from the church. These children never or hardly ever got to Sunday School. Some of them were in homes where the parents were indifferent, and where we had reason to believe no portion of God's Word was ever taught to them. How were we to reach these children, especially the very little ones? That was our problem. The superintendent, teacher and pastor met, and having examined the Departmental Lessons as published by our church, decided to use them in part. We had no children of Beginners age in the School, so we decided to use Primary material for all our little ones up to Junior age. The Junior material is being used, and the International Lessons are retained for the classes above the Juniors.

Our School did not open until May,—we had to get our supplies by the Quarter, which meant that the supplies were on hand for April. We asked the Primary teacher to take charge of the supplies for her Department and through the parent or neighbor coming to church, or by mail, or otherwise, to put one of the Leaflets, with the Bible story, in a child's language, into every home where there was a little one of the Primary age or under. This was also done with the Quarterlies for the Juniors. From the pulpit the pastor called attention to this change in Lesson Helps, and earnestly asked for the cooperation of the parents. It was pointed out that, whereas in the past when their little ones came to them and asked for a story the mother too often did not have the Bible stories in such a form that she could make it interesting to them, these Helps gave her just that material. It was hoped that in this way, a little preparation might be made at home for our School when it opened in May.

The cooperation and response to this effort were gratifying indeed. We have reason to know that parents are reading these Bible stories to their children,—and in some cases in homes where the Bible is a closed book.

When School opened, the number of children already interested and apparently just waiting for the School was unusually large. There are still some too young—or whose parents are too indifferent—to come to the Schools. We have continued to send the Helps to every home, either through the little ones themselves or otherwise.

There has been one specially gratifying and unlooked for result from this effort. Parents whose connection with the church has been merely nominal, are beginning to take an interest. They feel some ties to a church that is sufficiently interested to send a paper to their child. When the pastor calls in the home, he has a channel already opened up into which he can lead the conversation.

Parents who have been notorious for their indifference, pushed on by their children, no doubt, are quite concerned when, through any mishap, the Leaflet does not arrive. There are indications that these same parents will be coming to church, if for no other reason, than that they may get the papers for their children, and thus the church, the School and the home are being united together.

Esquesing, Ont.

### Graded Lessons in Australia

Rev. William Goyen, Melbourne, Victoria, Director, Welfare of Youth Department, Presbyterian Church of Australia, writes to the Editors as follows regarding the Lesson situation in that Commonwealth:

The complexity and cost of the international graded scheme made it impossible to us, with our small country Schools in a chaotic and impoverished condition. Had we possessed a departmental graded scheme, I think we should have welcomed it heartily and avoided the immense labor of selecting a scheme of our own. I deprecate the multiplication of courses, and hope that before long we shall discover a course that will win widespread approval and allow us all to get into a common stride.

In Victoria, our Schools are falling into line more rapidly than we expected . . . but whilst we are fairly of one mind in our State Assembly [The Presbyterian Church of Australia has an Assembly for each state and

a General Assembly for the whole Commonwealth.—EDITORS], the General Assembly of Australia is divided in opinion . . . We are agreed on the necessity of graded Lessons, but not on the principle of selection. Here, in Victoria, we favor a course that follows the scripture history. Others favor a course that follows a succession of subjects adopted

to child nature.

. . . The point, I think, is this : Should we follow the course of the revelation as recorded in the scriptures, trusting to its gradual development meeting the child's needs, or should we follow the progress of ideas in the child's natural development and fit Lessons thereto ?

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## HOW THE WORK GOES ON

In the 15 mission fields of the Presbytery of Lacombe, Alberta, there are 29 Sunday Schools, each field having at least one School.

The total Sunday School attendance in our Formosa mission for 1914 was 1,213, as against 818 for 1913, a gain of almost 400.

Grace Church, Calgary, which a few years ago was only a mission church, reports an enrolment of over 700, and a Cradle Roll of nearly 150.

Dovercourt Road Presbyterian Sunday School, Toronto, has an enrolment of 1,611 scholars, an average attendance of 717, with six superintendents and 100 teachers.

In the five Southern Saskatchewan Presbyteries of Alameda, Weyburn, Regina, Moose Jaw and Swift Current, there are still 93 mission stations in which there is no Sunday School.

Rev. Geo. W. Faryon, minister of St. Paul's Presbyterian Church, Elva, Man., writes that, in his Sunday School, a missionary paper is read on the last Sunday of every month, and a special offering taken for missions.

The Japan Sunday School Association was organized seven years ago ; it now affiliates over 1,600 schools, with an enrolment of over 100,000. About twenty books for teachers and workers have already been written in Japanese, or translated.

Last year the scholars of Deer Park Presbyterian Church, Toronto, supported one pupil in Pointe-aux-Trembles Schools, and two at Teulon, Man., as well as a cot in Teulon

Hospital. At Christmas time the School entertained 90 children and their mothers from the city slums, providing tea, programme, and parcels containing underwear, caps, toys, etc.

A School of Principles and Methods will be held at Berwick, N.S., from August 12 to 19. Among the leaders who will take part in the work of the School is Rev. J. C. Robertson, our General Secretary for Sabbath Schools and Young People's Societies. This is the second annual session of this School, the first having been held in August, 1914, at the same place.

Rev. Colin G. Young, District Superintendent of Home Missions for Northern Saskatchewan, reports that "there are few preaching stations where Sunday Schools have not been started, and the care of these Schools is being looked upon by the missionary as his most important work. There is an increase of 60 per cent. in attendance at Sunday School."

The United Free Church of Scotland Record, in a recent issue, mentions seven Sunday School Workers having a notable record of long service. One has completed 50 years as a teacher, another 37 years as teacher and superintendent, a third 35 years as superintendent, a fourth 25 years in Sunday School work, while the remaining three also have long periods of work to their credit.

In one large Australian Sunday School every newly-admitted teacher is presented with a card, on which is written : As a Sabbath School teacher, I ought (1) to prepare my Lesson carefully and prayerfully ;

(2) to seek training in the art of teaching ; (3) to extend my knowledge of the scriptures ; (4) to cooperate with the superintendent ; (5) to make friends with my fellow-teachers ; (6) to visit my scholars ; (7) to bring my scholars and their parents into close touch with the church ; (8) to pray daily for my scholars and the School ; (9) to remember always that my work is for Christ and that He is my teacher and example.

About 25,000 candidates entered the India Sunday School Union All-India Annual Scripture Examination in 1914. This examination began as an experiment in 1896, and in

one language. Since that time over 261,000 candidates have been examined on six months' prescribed Bible study. To about three-fourths of these illuminated certificates have been granted for proficiency. About 100 silver medals are also granted annually according to results. Answers are tendered, oral and written, in 24 Southern Asian languages, and in about 2,000 examination centres. All this takes place in a single forenoon every July. An interesting account was given by Rev. Dr. W. A. Wilson, of Indore, in the April TEACHERS MONTHLY of the high standing won in the 1914 examination.

## TWO WORDS FROM THE BUSINESS MANAGER

*First*—Rally Day is on Sunday, September 26th. The day can only be made the success it ought to be, by seeing that every teacher, officer and scholar is on hand ; by making special effort to bring back the drifters, and to get as many new scholars as possible. Enthusiasm and determination should be foremost in the mind when making preparations for a bigger-than-ever Rally Day Service.

The Order of Service, entitled "ENLISTING," prepared by the Board of Sabbath Schools and Young People's Societies, and *supplied free* to all our Sunday Schools, offers a particularly appropriate subject at this time. When so many brave Canadian boys have enlisted and are enlisting in the service of the king, those who are left behind should not forget that they also have an obligation to meet,—

to a greater King.

We have provided a number of attractive Invitation Post Cards, Rally Day Buttons, Silk and Cotton Flags for decorating, Book Marks, etc.,—all which will prove helpful in getting an increased attendance, and add greatly to the attractiveness of the church or School room on Rally Day and during Rally Week.

A full list of these Supplies will be sent on application to R. DOUGLAS FRASER, PRESBYTERIAN PUBLICATIONS, CHURCH AND GERRARD STREETS, TORONTO.

*Second*—Be on the lookout for our 1916 Illustrated Catalogue. This new Catalogue is the largest and most interesting and attractive that we have issued. It will be ready early in September.

## RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively :

APRIL 16 TO JUNE 15, 1915

### I. FIRST STANDARD COURSE

*Lakeview, Maine*—Rev. F. W. K. Harris, Minister. *The Pupil* : Florence K. Harris.

*Sunny Brae, N.S.*—Rev. D. K. Ross, Minister. *The School* : Mary B. Thompson.

*Windsor, N.S.*—Rev. R. W. Anglin, Minister. *The Old Testament* : Ellen L. O'Brien, Belle Carver, Jean Blanchard, Robina Winning, Agnes B. Scott, E. Kathleen Russell, Gladys Smith, Katherine M. Cochrane, Helen Winning.

*Martintown, Ont.*—Rev. George Extence, Minister. *The Old Testament* : Leila McDermid, Jennie F. Robertson, Wilbui McArthur, Mary E. Eaman.

*Bethany, Ont.*—*The New Testament* : Mrs. H. H. Ryley.

*Toronto, Ont.*—Rev. W. M. Kannawin, Minister. *The Old Testament* : Jessie Allan, John M. Hay, W. R. Moffatt.

*Toronto, Ont.*—Rev. J. H. Woodside, Minister. *The Old Testament*: Marjorie L. Parks, Muriel Baptie, Isabel Anderson, Violet Waddell, Lillian King, Jessie Macpherson, Lucy West, Ellen Mitchell, C. M. Gilmore, Libbie Fraser, Dorothy McQuillan, L. Cockburn, Bessie Leslie.

*Toronto, Ont., Normal School*—Rev. B. B. Weatherall, Instructor. *The New Testament*: 61 Students. *The New Testament, The School*: 33 Students. *Diplomas*—Alice M. Perlott, Bessie E. Dale, Mabel Weir, Alice Gostlin, C. Elizabeth Gallagher, Eliza K. Ego, Norma G. Ferguson, Annie Campbell, Bessie G. Ramsay, May H. Balmer, Bella L. Russell, Nora Innes, Edna Scott, W. Winnifred Willoughby, Daisy Watts, Margaret R. Abercombe, Effie McFarlane, Marjorie J. McKinnon, Edna M. Gilchrist, Janet E. Livingstone, Grace Henry, Lena M. Treloar, Beatrice M. McConnell, Rachel Montgomery, Gladys L. McMullen, Luzetta McClelland, Kathleen McClure, Amy Smith, W. P. McLean, Wm. Atkinson, David H. Gallagher, Walter C. Ward, Bessie Wilson.

*Bayfield, Ont.*—Rev. A. Macfarlane, Minister. *The Old Testament*: Sadie Woods, Margaret McLeod, Margaret Campbell.

*Durham, Ont.*—Mrs. W. G. Firth, Instructor. *The Old Testament*: Valerie M. Edge.

*Owen Sound, Ont.*—Rev. Thurlow Fraser, Minister. *The Old Testament*: Bertie Kerr, Helen McQuaker, Maybelle Kerr, Mabel H. King, Effie Little, L. B. Robertson.

*Ridgetown, Ont.*—Rev. M. J. Macpherson, Minister. *The Pupil*: Lottie M. Campbell, Margaret McArthur, Ethel C. Chapperlow, Laura McArthur, Bessie L. Breeze, Grace M. McLean.

*Warton, Ont.*—Rev. J. E. Thompson, Minister. *The Teacher*: Susie Tyson, Myrtle Brown, Floss Jackson, Jennie Lawrence, M. S. Thompson, Mrs. A. J. Chapman, Dorothea Browne.

*Isabella, Man.*—Rev. W. Ross, Minister. *The New Testament*: Jessie R. Iverach, Jessie C. Iverach, Elizabeth V. Stevenson.

*Innisfail, Alta.*—Rev. J. S. Shortt, Minister. *The New Testament, The Teacher, The Pupil*: Phoebe Rachel Flanagan, Anna M. Murray.

II. ADVANCED STANDARD COURSE

*River John, N.S.*—Rev. C. D. McIntosh, Minister. *The Books of the New Testament*: Amos C. Tattrie, Katharine Tattrie, Blanche Henry, Jean Tattrie.

*Rockburn, Que.*—Rev. R. McCord, Minister. *The Books of the Old Testament*: Pearl L. Goldie, Gertrude J. Middlemiss, Ada L. Steele, Mrs. Geo. A. Rennie.

*Ramsayville, Ont.*—Rev. G. E. Miller, Minister. *Missions*: Bena Kettles. *One to Twenty-one*: Jessie Anderson.

*Hamilton, Ont., Normal School*—Rev. S. B. Russell, Instructor. *The Books of the New Testament*: 15 Students.

*London, Ont.*—Rev. W. J. Knox, Minister. *From One to Twenty-One*: P. Petrie, Gertrude Rennie, A. E. Reid, Isabelle Craig, Dan Macdonald, Maud E. Bruce, Agnes Macdonald, Gertrude Bapty, N. B. Gibson.

*Schreiber, Ont.*—Rev. Nelson Robson, Minister. *The Old Testament*: Bunty Smart, Norma McCuaig, Nelson Robson, Mima Hogg, Helena Nesbitt.

**N.B.**—The next regular examination will be held the end of September. Information may be had from Rev. J. C. Robertson at the above address.

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**Lesson Calendar: Third Quarter**

- |               |   |                         |
|---------------|---|-------------------------|
| 1. July       | 4. . Absalom's Failure.                               | 2 Samuel 18 : 1-15.     |
| 2. July       | 11. . Solomon Anointed King.                          | 1 Kings 1 : 28-40.      |
| 3. July       | 18. . Solomon Chooses Wisdom.                         | 1 Kings 3 : 4-15.       |
| 4. July       | 25. . Solomon Dedicates the Temple.                   | 1 Kings 8 : 22-30.      |
| 5. August     | 1. . The Queen of Sheba Visits Solomon.               | 1 Kings 10 : 1-10, 13.  |
| 6. August     | 8. . The Kingdom Torn Asunder.                        | 1 Kings 12 : 6-16.      |
| 7. August     | 15. . Jeroboam Leads Israel Into Sin.                 | 1 Kings 12 : 25-33.     |
| 8. August     | 22. . Asa's Good Reign.                               | 2 Chronicles 15 : 1-15. |
| 9. August     | 29. . God's Care of Elijah.                           | 1 Kings 17 : 1-16.      |
| 10. September | 5. . Elijah and the Prophets of Baal.                 | 1 Kings 18 : 30-39.     |
| 11. September | 12. . Elijah's Flight and Return.                     | 1 Kings 19 : 8-18.      |
| 12. September | 19. . Defeat Through Drunkenness (Temperance Lesson). | 1 Kings 20 : 10-21.     |
| 13. September | 26. . REVIEW—Obedience and Kingship.                  | Read Psalm 72.          |

**Lesson V. THE QUEEN OF SHEBA VISITS SOLOMON August 1, 1915**

1 Kings 10 : 1-10, 13. \*Commit to memory vs. 8, 9.

**GOLDEN TEXT**—Wisdom is better than rubies.—Proverbs 8 : 11.

1 And when the queen of She'ba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jeru'salem with a very great train, with camels that bare spices, and very much gold, and precious stones : and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions : there was not any thing hid from the king, which he told her not.

4 And when the queen of She'ba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD : there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came,

and mine eyes had seen it : and, behold, the half was not told me : thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Is'rael : because the LORD loved Is'rael for ever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones : there came no more such abundance of spices as these which the queen of She'ba gave to king Solomon.

13 And king Solomon gave unto the queen of She'ba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

**Revised Version**—1 the wisdom of Solomon ; 2 thine ; 3 judgement ; 4 to ; 5 land.

\* The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.



**LESSON PLAN**

- I. Seeking, 1-3.  
 II. Surprised, 4, 5.  
 III. Satisfied, 6-10, 13.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The Queen of Sheba visits Solomon, 1 Kgs. 10 : 1-10, 13. T.—Solomon's grandeur, 1 Kgs. 10 : 16-24. W.—A greater than Solomon, Matt. 12 : 35-42. Th.—All vanity and vexation, Eccl. 2 : 1-11. F.—Give me understanding, Ps. 119 : 33-40. S.—The exaltation of Christ, Eph. 1 : 17-23. S.—Better than all the gold, Prov. 8 : 1-9.

**Shorter Catechism**—*Ques. 24. How doth Christ execute the office of a prophet?* A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

**The Question on Missions**—5. How does the Settlement help to prevent crime and vice? It makes

a centre where young people may meet for good times that are clean and helpful. It studies individuals and helps to interest them in things worth while and to bring the power of God into their lives.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 434, 447, 52 (Ps. Sel.), 449 (from PRIMARY QUARTERLY), 444.

**Special Scripture Reading**—Prov. 4 : 1-9. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 339, Queen of Sheba at Solomon's Court. For Question on Missions, S.O.S. 120, Domestic Science Classes, or Teacher and Little Mother. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, Beautiful Mosque El Aksa, South from the Temple Area (Underwood & Underwood, 417 Fifth Ave., New York City), set of 12 stereographs for this Quarter's Lessons, \$2.00. Five for August, 84c.; less than five in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

**THE LESSON EXPLAINED**

By Rev. J. M. Duncan, D.D.

**Time and Place**—About B.C. 995; Jerusalem and Sheba.

**Connecting Links**—Ch. 9 : 1-9 gives an account of a second appearance of the Lord to Solomon (compare Lesson III. ; ch. 3 : 4-15, July 18). Solomon, being pressed for ready money, ceded twenty cities in Galilee to Hiram, king of Tyre, in return for 120 talents of gold, equal to about three and a half millions of dollars, ch. 9 : 10-14. In vs. 15-25 we have a list of Solomon's public buildings, for the erection of which a levy of forced labor was made. Vs. 26-28 describe the construction and manning of a fleet.

**I. Seeking, 1-3.**

V. 1. *The queen of Sheba*; the modern Yemen, a country in southwestern Arabia, greatly superior to other portions of Arabia, both in climate and soil. The central district is a highland region, with mountains some 8,000 feet above the sea level. Fertile valleys branch out from the hills. These are "well timbered in places, and threaded by silvery streams of dancing waters; sloping fields, gay with crops and wild flowers; terraced or jungle-covered slopes." Here are grown the best vines in all Arabia. The air is pure and comparatively cool. *Heard*. The fame of Solomon would be spread abroad by the ships trading with Ophir (see Connecting Links) and by caravans traveling hither and

thither. *Concerning the name of the Lord*. With the name of Solomon would be linked everywhere the great temple which he had built, and descriptions of the building would contain references to Him in whose honor it had been built. *Prove him*; not trusting to hearsay. *With hard questions*; literally, "with riddles," like that of Samson (Judg. 14 : 12-14), of which Orientals were, and are, very fond. Perhaps, too, the queen wished to promote commerce between Solomon's realm and her own, and Matt. 12 : 42 suggests that she had some questions to ask on religious subjects.

Vs. 2, 3. *Came to Jerusalem*; a distance of from 1,500 to 2,000 miles, as far, at least, as from Montreal to Winnipeg. The slow and toilsome modes of travel in those days would make this a very long and trying journey. At 20 miles a day, which would be about the rate of travel, it would take at least 75 days. *A very great train*; a large caravan required for safety, dignity and the transport of the queen's gifts. *Spices*. The Arabian Sheba was the great spice country of the ancient world. *Gold*. See Ps. 72 : 15. *Precious stones*; probably the onyx, emerald, amethyst, sardonyx and pearl. *All . . . in her heart*; "all the riddles she had been able to invent, or all the problems that had perplexed her." *Told her all . . . not any thing hid*.

Solomon discovered the right answer to all the queen's questions and gave it to her; nothing was too deep for his discernment.

## II. Surprised, 4, 5.

Vs. 4, 5. *Seen all Solomon's wisdom*; which had been fully tested by her questions. *The house*; not the temple, but Solomon's own palace. *The meat* ("food") *of his table*; the abundance and variety of the provision and the splendor of the service at some state banquet. *The sitting of his servants*; the royal officers and other distinguished persons privileged to sit at the king's table, who were seated at the banquet according to their rank. *The attendance* (literally, "the standing") *of his ministers*; servants who stood to wait on the banqueters, amongst them being the "cupbearers." *Apparel*; the magnificent robes. *His ascent*, etc.; the covered way or staircase leading from the king's palace to the temple. But the Rev. Ver. Margin has "his burnt offering which he offered in," etc., instead of "his ascent," etc., a description of a great religious service, following that of the banquet. *Spirit*; literally, "breath." The queen's breath was taken away with surprise. (Compare Josh. 5 : 1.)

## III. Satisfied, 6-10, 13.

Vs. 6-8. *A true report*; a frank expression of admiration, without a trace of envy. *Thy acts*; which had brought into existence all these splendid buildings and the splendor of the king's court. *Thy wisdom*; shown in the answers to the queen's questions. *The half was not told*; nor would the queen have believed it, had she been told before she had seen it. *Happy are thy servants*; not only or chiefly because of their splendid surroundings as because they had the opportunity of learning from the wisdom of the king.

Vs. 9, 10, 13. *Blessed be the Lord thy God*; whom the queen recognizes as the national god of Israel to whom honor was due for giving to Solomon his wisdom and greatness. The queen still, however, held to her alle-

giance to the god of her own land, and was not a convert to the Hebrew religion. *To set thee on the throne*. Solomon governed Israel as the Lord's representative. *The Lord loved Israel*; and therefore had made the prosperity of Israel's king and people His special care. *She gave*. Even an ordinary visit in the East cannot be made without bringing presents (see 1 Sam. 9 : 7), and large gifts are still the rule when Oriental princes visit one another. *An hundred and twenty talents of gold*; equal to about \$3,500,000 of our money. Vs. 11, 12 are a parenthesis, and v. 13 describes Solomon's farewell gifts to the queen, and her departure.

## Light from the East

By Rev. Professor E. Davidson, D.D., Toronto

THE QUEEN OF SHEBA—It seems that Sheba lay in the southwest of Arabia, the land behind Aden. The men of Sheba were to Joel (Joel 3 : 8) "a people far off." They were engaged in the caravan trade of those days. According to Isaiah 60 : 6, they carried gold and incense; Job 6 : 19 speaks of their coming in caravans; and the great trade-chapter of the Old Testament (Ezekiel 27) mentions them as handling spices and jewels and gold.

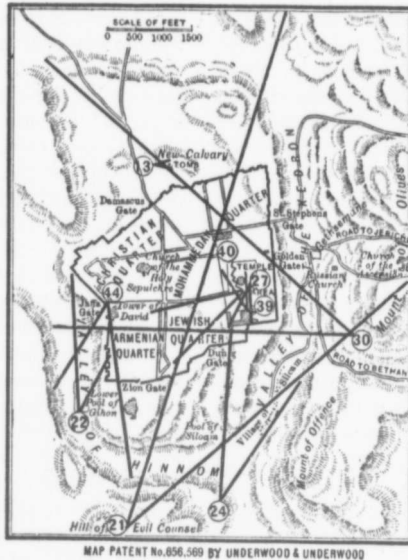
The story of this Arabian queen and Solomon was very attractive to the old Arabs and among them the story grew into a great body of legend. They told of the magical control Solomon had over the winds and the beasts, how the birds did his bidding and the spirits were his servants. They told of the lapwing bringing the tidings to him that afar off in Arabia a woman ruled, and that she worshiped the sun and that she had a wonderful throne. They told that Solomon sent a letter summoning her to abandon her false worship and submit to the true God, that she made a journey to him, but while she was on her way Solomon sent a spirit to fetch her throne to see if she would recognize it.

## THE GEOGRAPHY LESSON

Consult our map of the modern city, and notice where the number 27 marks a spot in the temple grounds. The number is at the point of a V whose arms reach south. Now let us stand at the point of that V and face

south, so that we may have before us the space between those two spreading lines. The ground at our feet is paved with large flat stones. A few rods away directly before us tall pillars hold up a great screen of stone-

masonry with arched openings like doorways side by side. It is in fact a splendid gate marking one of several entrances to the paved terrace on which we are standing. Through the lofty arches of that gate we look down to a lower terrace; that is partly covered with paving stones, but here and there are spots of ground where trees are growing,—tall, slender cypress trees with close-packed masses of dark green foliage and a few ancient olives with gnarled, crooked trunks and feathery



bouquets of silver-green. A stairway leads from the gate down to the lower terrace, though it is not in sight at this moment. Beyond the trees stands a stone building with a broad, many-arched portico across its fronts and a dome crowning the central part of its roof. It is a Moslem mosque known as El Aksa, held in great honor by Mohammed's followers all through the Orient.

Use a stereograph entitled, Beautiful Mosque El Aksa, South from the Temple Area.

### THE LESSON APPLIED

By Rev. John W. Little, B.D., East Kildonan, Man.

We are all missionaries, whether we desire to be or not. For what we are and do, starts into being currents of influence that flow on and on, touching lives we have not met and moving unknown minds. The fame of Solomon reached far off Sheba, and kindled hopes and aspirations in the soul of its queen. Our lives spread beyond the circle of our immediate associates, and touch many other lives for good or for evil. This responsibility we cannot evade.

The interest of this foreign queen centred in "the name of the Lord." Her questionings were religious, growing out of a thirst for the knowledge of the true and living God. Though of another race and land than Solomon and his people, in this deep need of her nature she was akin to them. After all, the differences in color, languages, and places of habitation among men do not penetrate their souls. All ponder the same great questions, reach out after the one God and can find rest only as they find the one Christ. God has made of one blood all the nations. The weary pilgrimages, cruel scourgings, senseless penances and countless offerings of the heathen, are so many manifestations of

an unquenchable heart hunger and restless quest for the God whom we know and in whose worship we delight.

So eager was this queen to find the truth, that she made a long and perilous journey, fraught with many hardships. Do we sufficiently appreciate the intensity of the heathen hunger for the gospel? Writes Bishop Bashford of China: "We now have cities offering to build and equip hospitals, if the church at home will only send physicians; offering to turn over their temples for worship if the church at home will only send ministers; cities offering to hire halls and pay the rent and help support the preacher if we will only send them the ministers." In every land the missionaries report the same eagerness to hear their message. The door of opportunity is wide open. God's command, "Go!" is being answered all over the heathen world by the imploring cry, "Come!"

The queen was greatly impressed with the evidences of the divine favor in the splendor and prosperity of Solomon's kingdom. Nations that fear God most advance furthest in civilization. God does prosper those peoples that most truly learn His ways. The great

nations to-day are the Christian nations. That land is exalted that exalts righteousness. Patriotism demands home missionary enterprise. He is doing most for his country who promotes religion most within its bounds. He is also helping other lands, for one of the influences which has attracted pagan nations to the gospel is the greater security, comfort and prosperity that is evident where Christianity prevails. The effects of our faith in national life and growth has been one of the strong factors in influencing Japan in its favor. If only our powerfully entrenched evils were rooted out and the principles of the kingdom of God were more fully incorporated in our laws and institutions, how much more powerful that appeal to other nations would be.

Solomon seems to have used the opportunity presented by the queen's questions to reveal to her the God whom he worshiped. He found in her visit a chance for missionary work, and he met it. So we find Jesus in His ministry ever turning the conversation with whomever He chances to meet into religious channels, and directing their thoughts towards God. To the woman who comes to the well to draw water, He speaks of the water of life. It is a rare gift, this gift of aptitude for personal work on behalf of our master. But He who has set the example and called us to follow Him, has this confidence in us that we will be true missionaries wherever we are, using every opportunity to speak a word for Him.

### THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

#### For Teachers of Bible Classes

By Rev. John H. MacVicar, D.D.

We have been surfeited in these recent stirring times with the fact of war and with philosophical teaching about the greatness of the violent "over-man." Solomon's reign represents more the victories of peace; the magnificence of constructive work, rather than destructive. Solomon's peaceful personality proved a magnet that drew the Queen of Sheba, with her train of camels, across the desert sands. Jesus claimed to be "greater than Solomon" and rebuked the lesser interest in Himself as the Prince of Peace (see Matt. 12 : 42).

As a matter of fact the missionary enterprise for the most part is a contrast, not a parallel, to the story of the Queen of Sheba. Instead of staying at home and receiving voluntary seekers after truth and wisdom from other lands, Christianity's mission from its very inception has been to go out into other lands and seek itself for responsive hearts. The multitudes of foreigners who have sought entrance into Canada have come seeking gain, not light on their heart problems, and they, too, have to be sought by the church in the true missionary spirit. The world, in all its hugeness, was never so small as to-day in its

accessibility to the seeking messengers of the gospel.

With that clearly in mind, discuss the Lesson in the aspect of the sovereignty of missions. For Christianity is the universal and final religion, and every land sooner or later is bound to come to it for light and life. Before the forward movements in India, Japan and China, various commissions were sent to Christian lands to inquire into the secrets of their progress. Find a spot in the world where the sovereignty of missions is unknown, unheard-of, and you find at best arrested progress. The points of contact in the Lesson that suggest missionary treatment are :

(1) *The magnetism of a sovereign power*, v. 1. Non-Christian religions afford high standards of morality and striking spiritual ideals : but they lack ability to communicate real power to live up to them. Even Solomon in all his glory failed to maintain his own ideals.

(2) *The tribute of exacting tests*, vs. 2-5. The Christianity that cannot solve the world's heart-problems will be driven into oblivion.

(3) *The experimental proof of power*, vs. 6-9. The transformation of New Guinea was not accomplished by a brigade of botanists, but by the potency of a missionary movement that moved.

(4) *The interchange of tangible benefits*, vs. 10, 13. Costly gifts have been bestowed and

received through the sovereignty of missions. Whole peoples have been lifted by it into comfort. The commerce of Christian lands owes a heavy debt to missions, which have directly increased its volume.

### For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Note that the Queen of Sheba is a character of sacred history who comes before us but once, and then only for a very brief period, but that one appearance immortalized her name. What reference does Christ make to her? (Matt. 12:42.) Bring out that her kingdom was situated in what Jesus called "the uttermost parts of the earth," about fifteen-hundred miles from Jerusalem, in the south of Arabia, in a country so highly favored that it was called "Araby the blest," and so rich in spices that Milton in *Paradise Lost* tells how the wind blowing from this happy land bore the sweet perfumes far out to sea.

1. *The Queen of Sheba Visits Solomon*, vs. 1-3. Why did she decide to make this visit? She had heard about this wonderful king and the wonderful things he had done, and she was anxious to make his acquaintance, and see for herself the glory of his kingdom. What is there to show that religion played some part in prompting her to make this journey? How does Christ interpret her motive?

Note how simply the sacred writer tells about her introduction to Solomon. What were the hard questions which she had to ask of the wise king? Remind the class that the Arabians were fond of riddles and enigmas, but we are sure that this earnest seeker after truth had something more important to talk about,—questions to ask about the God to whom Solomon had erected the beautiful temple, about the kind of life which his God required of him, about the rewards of serving such a God. How did Solomon stand the test? How should we stand the test if questioned about these things, about what it is to be a Christian? Thain Miller used to tell how helpless he was when his dying boy asked him to tell just what it was to be a Christian. It requires a good deal of divine wisdom for a missionary to tell to a non-Christian in a simple persuasive way what it is to be a Christian.

2. *The Impression Made Upon the Queen of Sheba*, vs. 4-9. Note that it took away her breath. She was filled with wonder. Question the class about how she expressed her admiration when she recovered speech. What is there in all this to remind us of the impression which the Christian home of the missionary makes in a heathen land? Every life that is Christlike is a wonder to a person who knows nothing of Christ. Make clear that Christian lands have something which non-Christian lands need, and that if they will not come to us to learn about Christ we must take Christ to them. When Dr. Anand returned from the New Hebrides a few years ago he brought this message from one of the natives to the church at home, "Make your hearts strong for Jesus and come and help us."

### For Teachers of the Boys and Girls

By Rev. J. M. Duncan, D.D.

Begin with a little talk about journeys which the scholars may have made,—the starting point, the length of time spent in traveling, details of the journey, destination, etc. Discuss some of the reasons why people make long journeys or voyages now,—for pleasure or gain or obtaining knowledge of new peoples and places, etc. Now tell them that the Lesson is about a queen who made a long, long journey in search of wisdom. After some such introduction, the questioning and discussion may proceed along the following lines:

1. *The Journey*, vs. 1, 2. Bring out the position of Sheba and have its physical features described, and question as to how the queen came to hear of Solomon. Discuss the phrase "concerning the name of the Lord" (see Lesson Explained). Make clear the purpose of the journey, bringing out the Oriental fondness for riddles and the queen's possible desire to promote commerce with Solomon's realm and to obtain knowledge regarding the true God. There is plenty of material in v. 2 for an interesting talk about the journey,—its length, the necessity of the "very great train," the burdens of the camels and their purpose, etc.

2. *The Discovery*, vs. 3-5. These verses tell what the queen found when she came to Jerusalem. All her questions were readily

and fully answered by the king. She saw the splendor of Solomon's building and the magnificence of his court. All this so impressed her that her very breath was taken away. For this is the meaning of "there was no more spirit in her." The teacher will seek to make all this clear to the scholars.

3. *The Testimony*, vs. 6-9. Bring out here how the queen, so far from being disappointed in what she saw and heard, felt that it far surpassed her greatest expectations. Make clear, too, that she ascribed all Solomon's wisdom to its true source,—she saw and said that it all came from God.

4. *The Gifts*, vs. 10, 13. Have a little conversation about the Oriental custom of bringing gifts when a visit is being made, especially amongst royal personages and about the character and value of the gifts exchanged between Solomon and the Queen of Sheba.

Leave plenty of time to make the missionary application of the Lesson. The heathen people in various parts of the world (go over our Foreign Mission fields with the scholars) are looking to us for the knowledge of the true God and of the way of salvation. They do not come to us, but we can go or help to send others to preach the blessed gospel to them.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Read in the New Testament about another journey made by three kings to see a new king in Palestine.

2. Where is it said that though Jesus was rich yet for our sakes He became poor?

ANSWERS, Lesson IV.—(1) 2 Cor. 6 : 16.  
(2) Ps. 24 : 1.

#### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Are the heathen eager to hear the gospel?

2. Should missionaries to the heathen spend their time in educational work?

#### Prove from Scripture

That the Queen of Sheba shows us an example.

#### The Question on Missions

By Rev. J. G. Shearer, D.D., Toronto

Ques. 5. *How does the Settlement help to prevent crime and vice?* (See also Scholars' Answer on page 367.) A great proportion of the young people who get into trouble with the police are not doing wrong because they are naturally bad or because they make anything out of it, but because, to use their own words, "they just wanted a little fun." The streets are full of boys who have no particular place to go, and so hang around the pool rooms and shows and bars, looking for a little excitement, ready to be set at any mischief in a moment. Settlements have proved over and over again that these boys would rather be playing checkers, crokinole, dominoes, or ten pins in a bright, clean room, every day in the week, if they had the chance.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—To-day we shall hear about King Solomon answering the Queen of Sheba. The Queen of Sheba was a very grand and beautiful queen who lived a long time ago, when King Solomon lived. (Tell me all you remember about King Solomon.) Place your hands on top of your head clasped like a crown. This beautiful queen wore a crown sparkling with jewels. Her palace was far away from King Solomon's palace. There were no railways in those days. Do the children know how people traveled then? Picture a camel train, some with those strange

looking boxes on their backs for passengers, others laden with bales and bundles. The queen would have to ride for nearly eighty days to get to King Solomon's palace.

*The News of Israel's God Carried by Sailors*—When King Solomon had finished building the temple for the Lord (recall), he made a navy of ships, and his friend Hiram, King of Tyre, sent some of his good seamen to sail with Solomon's servants and teach them how to become good sailors, too. They sailed away south to buy things for King Solomon (1 Kgs. 9 : 26-28),—gold and silver and ivory

and peacocks and apes and spices and perfumes and all sorts of fine things.

*The Queen of Sheba at Home*—Picture the Queen of Sheba at her palace beside the sea (sketch). One day some sailors came to get fresh water from the wells near her palace. Listen! They are singing—"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Perhaps she went nearer to them and asked them to sing some more, and

they sang and sang of the greatness and goodness of the God of Israel, till the Queen of Sheba made up her mind that she would go herself to their land and find out all about this great God, for her gods were only made of wood and stone, etc.

*The Visit of the Queen of Sheba to King Solomon*—See her starting on her long journey, riding in state under a silken canopy, on the camel's back (outline a camel). See the servants, and the laden camels with presents for King Solomon! Now she arrives at the palace of Solomon (sketch). (Show Perry or

Wilde picture.) She is astonished at the grandeur of his palace, his rich food, his many servants, etc. (see Lesson Explained), vs. 1-8. Solomon showed her the house of the Lord which he had built, and answered all

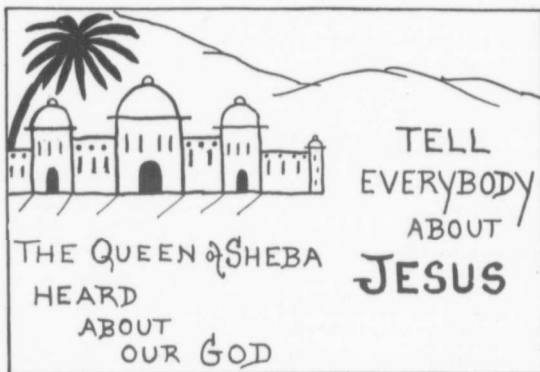
her questions about the God of Israel. She praised the God who had done such wonderful things for His people, v. 9. Her servants opened the gifts she had brought for King Solomon, v. 10. King Solomon gave her many beautiful presents, and away

she went back to her own land.

*Golden Text*—Repeat and explain this wise saying of Solomon.

*Spreading the News of Our God*—There are still ships sailing to far away lands carrying people who are going to sing praises about Jesus and tell of our God to people who have never heard of Him, whose gods are made of wood and stone. Even the singing of a hymn by a child may be used by God to help some one to love and serve Him.

*What the Lesson Teaches Me*—I SHOULD SHOW OTHERS WHAT GOD HAS DONE FOR ME.



### FROM THE PLATFORM

*"A Greater than Solomon"*

Write on the blackboard, "A Greater than Solomon." Have a little talk about the greatness of Solomon,—his wisdom, as shown in his ability to answer all the "hard questions" put to him by the Queen of Sheba and the extent and glory of his kingdom. Speak of the impression made on the queen by her visit to Solomon. Now ask for the place in which the

words written on the board were spoken (Matt. 12 : 42) and about whom, that is, "Jesus, our blessed Lord Himself." Now question about some of the ways in which Jesus is greater than Solomon. He is greater in His wisdom, for He can teach us all about this life and also the life to come ; greater in power, as He showed by His miracles ; greater in the extent of His kingdom, which shall yet embrace the whole world ; and in the number of His subjects, which is to include all mankind. Make the missionary application : we know Jesus ; we should make Him known to others.

## Lesson VI.

## THE KINGDOM TORN ASUNDER

August 8, 1915

1 Kings 12 : 6-16. Study 1 Kings 12 : 1-24. Commit to memory v. 16.

**GOLDEN TEXT**—Pride goeth before destruction, and an haughty spirit before a fall.—Proverbs 16 : 18.

6 And king Rehobo'am <sup>1</sup> consulted with the old men, that <sup>2</sup> stood before Sol'omon his father while he yet lived, <sup>3</sup> and said, How do ye advise that I may answer this people ?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and <sup>1</sup> consulted with the young men that were grown up with him, <sup>2</sup> and which stood before him :

9 And he said unto them, What counsel give ye that we may <sup>3</sup> answer this people, who have spoken to me, saying, Make the yoke <sup>4</sup> which thy father did put upon us lighter ?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou <sup>1</sup> speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou <sup>2</sup> lighter unto us ; thus shalt thou <sup>3</sup> say unto them, My little *finger* <sup>4</sup> shall be thicker than my father's loins.

11 And now whereas my father did lade you with a

heavy yoke, I will add to your yoke : my father <sup>18</sup> hath chastised you with whips, but I will chastise you with scorpions.

12 So Jerobo'am and all the people came to Rehobo'am the third day, as the king <sup>11</sup> had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the <sup>12</sup> old men's counsel that they gave him ;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, <sup>13</sup> and I will add to your yoke : my father <sup>14</sup> also chastised you with whips, but I will chastise you with scorpions.

15 <sup>15</sup> Wherefore the king hearkened not unto the people ; for <sup>16</sup> the cause was from the Lord, that he might <sup>17</sup> perform his saying, which the Lord spake by <sup>18</sup> Ahijah the Shil'onite <sup>19</sup> unto Jerobo'am the son of Ne'bat.

16 <sup>20</sup> So when all Is'rael saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in Da'vid ? neither have we inheritance in the son of Jes'se : to your tents, O Is'rael : now see to thine own house, Da'vid. So Is'rael departed unto their tents.

**Revised Version**—<sup>1</sup> took counsel ; <sup>2</sup> had stood ; <sup>3</sup> saying, What counsel give ye me to return answer to this people ; <sup>4</sup> that stood ; <sup>5</sup> return answer to this people ; <sup>6</sup> that ; <sup>7</sup> say ; <sup>8</sup> speak ; <sup>9</sup> is thicker ; <sup>10</sup> Omit hath ; <sup>11</sup> bade ; <sup>12</sup> counsel of the old men which they had given him ; <sup>13</sup> but I ; <sup>14</sup> Omit also ; <sup>15</sup> So the king ; <sup>16</sup> it was a thing brought about of the Lord ; <sup>17</sup> establish his word ; <sup>18</sup> the hand of ; <sup>19</sup> to ; <sup>20</sup> And when.

**LESSON PLAN**

I. Advice, 6-11.

II. Refusal, 12-15.

III. Revolt, 16.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The kingdom torn asunder, 1 Kgs. 12 : 1-11. T.—The kingdom torn asunder, 1 Kgs. 12 : 12-24. W.—Revolution prophesied, 1 Kgs. 11 : 26-36. Th.—Wise counsels, Prov. 1 : 1-10. F.—Wise counsels despised, Prov. 1 : 20-31. S.—"Wise in his own conceit," Prov. 26 : 12-19. S.—"A soft answer," Prov. 15 : 1-8.

**Shorter Catechism**—Ques. 25. How doth Christ execute the office of a priest ? A. Christ executeth the office of a priest in his once offering up of himself a

sacrifice to satisfy divine justice, and reconcile us to God ; and in making continual intercession for us.

**The Question on Missions**—6. How does the Settlement improve living conditions in our cities ? It studies the conditions of streets and houses and cooperates with the authorities in improving them. It provides a centre where people may get medical help and advice. It sets a standard of cleanliness and decency.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 13, 90, 63 (Ps. Sel.), 525 (from PRIMARY QUARTERLY), 100.

**Special Scripture Reading**—John 17 : 11-26. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1300, Jeroboam and the People Rebel. For Question on Missions, S.O.S. 134, Mothers and Babies. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Shechem Where the Hebrew Empire Was Divided ; East past Mount Ebal (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 367).

**THE LESSON EXPLAINED**

**Time and Place**—About B.C. 980 ; Shechem, an important town in Israel.

**Connecting Links**—The sad story of Solomon's downfall, and the Lord's announcement



that the kingdom, with the exception of one tribe, would be taken from his successor, are told in ch. 11 : 1-13. In vs. 26-40 we have an account of the prophet Ahijah's announcement to Jeroboam that he should become king of ten tribes and of Jeroboam's subsequent flight to Egypt from the suspicious jealousy of Solomon. Vs. 41-43 record Solomon's death. It will be remembered that it had taken the strong hand of David to bind together for a time Judah and the Northern tribes (see 2 Sam. 5 : 1-5). Tribal divisions asserted themselves again and again (see 2 Sam., ch. 20), and when Solomon died, heavy taxes and forced labor had so exasperated the Northerners that there was imminent danger of division. The people assembled at Shechem and demanded of Rehoboam a lightening of their burdens.

#### I. Advice, 6-11.

V. 6. *Rehoboam*. "Enlarger of the people" the name signifies, but the new king, by his foolish arrogance, was to prove himself, in reality, a "diminisher" of his kingdom. *Took counsel* (Rev. Ver.). The king had bidden the people who sought redress for their grievances, to wait for three days and come again, v. 5. In the interval, while right warred with selfish impulse in his heart, he sought advice. *Old men*; old, that is, in comparison with Rehoboam, who was forty-one when he began to reign. *Stood before Solomon*; as counselors of the king, experienced men who knew politics and knew the people.

V. 7. *Be a servant. this day*. Speak the people fair; tell them that you will yield to their demands. *Thy servants for ever*. The people, content with smooth words, would scatter to their homes, leaving the king to do as he pleased. Probably the old men had in mind just a fair promise, a civil answer,— "long promises, short performances." In any case their advice took account only of the exigencies of the present moment, and aimed at nothing more than securing for Rehoboam loyal subjects pliable to his will.

Vs. 8, 9. *Forsook the counsel*. The old men's advice did not please him, being opposed to his natural desire, his aristocratic temper and his jealousy of the royal prerogative. *Consulted with the young men*; literally,

"boys," rash and inexperienced advisers, Rehoboam's companions while he was a petted prince at Solomon's court. Possibly the mother of Rehoboam, Naamah, an Ammonitess (see ch. 14 : 21), had something to do, behind the scenes, with his headstrong, tyrannical conduct. *Make the yoke. lighter*. The yoke laid on the necks of oxen pictures the heavy load of taxes and toil which Solomon had put upon the people.

Vs. 10, 11. *My little finger*, etc. As the loins of a man are thicker than his little finger, so would Rehoboam prove himself stronger than Solomon by making his burdens heavier than his father's,—this was the foolish brag that the youthful counselors put into the young king's mouth. *Whips. scorpions*. In the forced labor or corvée exacted by Solomon, which is still found amongst Oriental peoples, pitiless taskmasters used scourges to compel the laborers to work. Rehoboam's taskmasters would be more terrible than Solomon's; their scourges would sting like the scorpion. An ancient authority says that by "scorpion" here is meant a narrow leather bag filled with sand and armed with sharp spikes. The Romans had a scourge which they named a scorpion.

#### II. Refusal, 12-15.

V. 12. *Jeroboam*; the leader of the people in their demands. (See Connecting Links.) He was an Ephraimite whom Solomon had made overseer of the labor gangs of his tribe, ch. 11 : 26-28. He had been recalled from Egypt, whither he had fled from Solomon (ch. 11 : 40), to become the spokesman of the discontented Israelites.

Vs. 13-15. *The king answered the people roughly*. Rehoboam treated the people like a haughty imperious despot, caring nothing for his subjects, regarding the people as existing only to be exploited, to be used as slaves. *It was. brought about of the Lord* (Rev. Ver.); in order to punish the nation which had followed Solomon into sin (see ch. 11 : 6) by permitting it to be divided, so that it might not reach the greatness which would have been possible, had the kingdom remained undivided. In the old Hebrew thought everything fell out by divine appointment; whatever happened was of God's

doing. *Establish his word* (Rev. Ver.), etc.; the prophecy of Ahijah (see Connecting Links). The issue would prove that God was able to accomplish His purpose.

### III. Revolt, 16.

V. 16. *All Israel*; the ten Northern tribes. *What portion have we in David?* "What have we do to with David's breed, Rehoboam, or David's tribe, Judah?" The high-spirited Northerners refused to be ruled by a man of Judah. *To your tents, O Israel*; a call to secede: "Back to your homes and prepare for war!" *See to thine own house, David*; as if to say: "Hands off! Rule in Judah, but only in Judah."

Rehoboam, however, made two attempts to recover his lost authority; but in the first Adoram, his captain, was slain, and in the second he was restrained by a prophetic word. Thus the Northern kingdom was established under Jeroboam as king. Vs. 17-24.

### Light from the East

TAXES IN THE DAYS OF THE KINGDOM—The men of the desert know nothing of taxation. It is true that the outlay of a sheikh is large; he has to spend freely for entertainment and for the support of the poor. But he does not reimburse himself by imposts on his clansmen; he does it by war and

pillage. If he lives near the edge of the desert he levies a regular blackmail on the settlers who cultivate the soil. When he makes a raid he gets the lion's share of the spoil.

It was very much the same in Israel's early days in Palestine. The judges levied no taxes nor did Saul. Saul had no capital and no special court to keep up. He had no officials to pay and the men who fought with him had their own living or lived from the spoil. Saul himself lived on his family estate at Gibeah.

These conditions were altered under David and especially under Solomon. David laid tribute on conquered peoples and much is made of the voluntary offerings of his subjects. And the census of 2 Samuel, ch. 24, had very probably in view the imposition of taxes and the call to military service. And we know that Solomon divided the kingdom expressly for these purposes. From each district so much produce and so much personal service were exacted. He taxed the traders, too, that crossed his borders. We can well believe that at his death men objected to his taxes partly because they were burdensome, but partly also because they were an innovation, a departure from the old custom.

### THE GEOGRAPHY LESSON

The number 28 marks a spot in a valley between 30 and 40 miles north of Jerusalem; it is the place where the people of the Southern kingdom assembled to confirm Rehoboam in the royal succession. The direction of the two short lines diverging from 28 shows that we are to look eastward. Standing at the indicated point and facing east, we find spread out before us the valley town where the historic convention was held. We look from a hillside elevation high enough to give us a comprehen-



sive view of Shechem as it is to-day,—compactly built of stone, houses with one or two stories, the tall, slender minaret of some mosque here and there rising far above the general level of the roofs. All about the outskirts we see orchards, groves and gardens. No house that we find here now can have been standing at the time of that convention. There was of course no such thing as a minaret twenty-nine hundred years ago, and the Shechem houses in which the delegates lodged had not so many

windows as we ourselves see in 1915 ; but the general aspect of the town has probably changed little.

Use a stereograph entitled, Shechem Where the Hebrew Empire Was Divided ; East past Mount Ebal.

### THE LESSON APPLIED

"Rehoboam took counsel with the old men." He stood on the threshold of life, and his decision in reply to Israel's request would have consequences of the utmost importance in the years to come. He needed wisdom, and a true instinct drove him to seek the advice of those who had had much experience. As we stand at the beginning of the way, with the long unknown road stretching out before us, it is well for us, too, to seek counsel of those who have passed far along the way and therefore know the dangers that lurk by the road side, the enemies that lie in wait, the bypaths that lead astray. We should strive to profit by their experience and to be prepared for all tests. It is the part of sanest common sense to heed the warnings and ponder the instruction of parents, teachers and friends. It is especially wise to sit at the feet of the great saints and prophets, and above all, at the feet of Jesus, whose illuminating wisdom and experience is enshrined in that great guide-book of life we call the Bible.

The advice of the "old men" was good advice. We are in this world to serve. Had Rehoboam seen in his high position and great power an opportunity to "be a servant unto this people" the path of duty would have been clear to him, and the people would have loyally responded to his interest in their welfare. When a man is more concerned about his rights than about his duties, he is sure to antagonize others and the path of safety will be more and more difficult to find. On January 22nd, 1905, the Russian people, in bitter revolt against the tyranny they were suffering at the hands of a corrupt and heartless bureaucracy, went direct to the Czar, whom they fondly called their Little Father, that they might tell him personally their grievances. They gathered in tens of thousands before the palace. It was a unique opportunity to show himself the servant of his people and so win their love forever. But Nicholas was not there. His subjects were greeted instead by his Cossacks, and the

streets ran with blood. He was untrue to his real mission and so lost the confidence of his subjects and the respect of mankind. He also endangered his throne. The prevailing forces in life fight against the man who dominates, and favor the man who serves.

The counsel of the young men prevailed with the young king. The influence of companionship in youth is incalculable. Friendship is one of the greatest gifts of God to boyhood, and it can become a boy's richest blessing or his worst curse. When so much depends upon his choice of chums, a boy should very carefully test any who may seek his companionship. What kind of language does he use when away from home restraint ? How does he act among those who are worse than he ? Does he sink to their level ? What is his attitude to sacred things ? Does he sneer at goodness ? Is he courteous and kindly to the old and the poor ? Do you find it easy to be good in his presence ? Does he draw out the best in you ? Such questions need to be very earnestly asked and carefully answered before any one is admitted to a boy's inner life. Mrs. Browning once asked Charles Kingsley the secret of his noble life of unselfish service. "I had a friend," he replied. And many a young man who has missed the way might explain his downfall by saying, "I listened to the suggestions of some bad companions."

The arrogant reply of the king was made more offensive by the rude manner in which he spoke. Gracious speech does not always assure a good heart. With some, politeness is only a veneer. Beneath the politeness may be a very selfish and sordid soul. But wherever you have real manliness of spirit, it will manifest itself in gentle speech and a generous consideration for the rights and feelings of others. Bluntness of manner and rudeness of speech is always an evidence of some defect in character. Where the sympathetic, sweet, pure love of Jesus fills the heart it will find its expression in words and deeds that are genial and kindly.

## THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

**For Teachers of Bible Classes**

Rehoboam, past forty, was devoid of political training. He took counsel of the inexperienced and despised "the grey-beards" of the realm. Accustomed to an easy life himself, he resolved to make the life of his people hard. His name meant, "He enlarges the people;" but was he true to it?

1. *Taking time to think*, vs. 6-11. History not simply records the facts of the past, but throws light on the best course for the future. Rehoboam in temperament was not unlike Charles the Second, whose reign was the worst in British history, and of whom it was declared that he never said a foolish thing and never did a wise thing. Rehoboam did at least one wise thing when he took time to think. But he did a foolish thing when he allowed his thoughts to be guided by the inexperienced. The old men set royal service before his mind as the most effective way of ruling (see Luke 22 : 26, 27). He looked upon it as a proposal to "crawl," and preferred rather the advice of the younger men to "bluster."

It has taken the world a long time to learn that freedom, such as is guaranteed under our constitutional monarchy, gives greater stability to a realm than oppression. Test this statement: "Threats are always mistakes. A sieve of oats, not a whip, attracts the horse to the halter." If Rehoboam had wished to break the kingdom, he could have found no better wedge than this blustering promise of tyranny.

2. *Splitting a kingdom*, vs. 12-16. Rehoboam, instead of grappling to himself the affections of his people as with hooks of steel by lessening their burdens and sincerely promising to study their peace and welfare, took the very course most likely to rend the kingdom. The "rough answer" increases social and political discontent. Autocracy may not be without advantages; but it has deadly perils. The better part of the world has been at war in our day to withstand an insane

autocracy and secure a wise democracy. Rehoboam's sense of his divine right as king was "strong in exact proportion to his own worthlessness." As the world advances, royal severity will find less and less justification in the exploded idea of the "divine right of kings to govern wrong." Leaded thongs, instead of whips, only whip up rebellion, with its menacing war-cry.

**For Teachers of the Senior Scholars**

Who succeeded Solomon as king of Israel? What claim had he to the throne? What grievance did the Northern tribes complain of, and ask to have remedied before they would accept Rehoboam as their king? (Vs. 3, 4.) What answer did Rehoboam give? (V. 5.) Did Rehoboam act wisely in answering as he did? Was it wise for him to take time to consider the matter, to consult others? Remind the class that when a certain course of conduct is manifestly right it is always wise to settle the matter at once. Second thoughts are not always best.

1. *Rehoboam Seeking Advice*, vs. 6-11. Whom did he first consult? (Vs. 6, 7.) What advice had the old men to give? What do you think of this advice? What did Rehoboam think of it? Rehoboam did not realize that to stoop is often to conquer, to humble one's self is the way to be exalted. (See Matt. 20 : 26, 27.) To whom did he next go for counsel? (Vs. 8-11.) What advice had these boon companions of his to give? Bring out the madness and folly of this advice. These young men had lived long enough to know better but they had not come into touch with God, the only teacher capable of making a young man wise. If any man lack wisdom let him ask of God. Note that Rehoboam's great mistake was that he did not ask God about the matter. It is a wise man, whether old or young, who takes everything to God in prayer.

2. *Rehoboam's Answer*, vs. 12-15. As we listen to him we realize that the wise king had a fool of a son. Note how contemptuously he addresses the people, how completely out of sympathy he is with them, how completely he is lacking in the very thing which

goes to the making of a king. He has no heart, no soul. He thinks by his loud threatening words to crush the spirit of the people, but he soon learns what a great mistake he has made.

3. *The Battle Cry of Rebellion*, v. 16. Bring out that the people had made a reasonable demand such as the English people made at Runnymede and that they had been denied in the most cruel and insulting terms. As freedom-loving people what else could they do but rebel? Remind the class of the civil and religious liberty which we enjoy which is the result of our Christian religion, and which is something to be eternally grateful for.

### For Teachers of the Boys and Girls

Tell the scholars that to-day's Lesson is about a young man who made some great mistakes and the evil results that followed from these mistakes. The name of this young man was Rehoboam, and he was the son and successor of the wise King Solomon.

Picture the assemblage of Israel at Shechem to make Rehoboam king after the death of Solomon (vs. 1-4). Bring out the meaning of the people's request in v. 4. The Lesson Explained will give all necessary information as to the "yoke" which they asked to have lightened.

Take up the *first mistake* of Rehoboam,—his delay in answering the reasonable request of the people and putting them off for three days. What a difference it would have made, had the young king answered at once out of the promptings of a heart ruled by justice and kindness: "I will make your yoke lighter." Then the crowd would have hailed him with joyful shouts as their king and would have served him gladly all his life.

Turn to Rehoboam's *second mistake*,—rejecting the prudent advice of the old coun-

selers, vs. 6, 7. Discuss this advice,—perhaps it meant that Rehoboam should make fair promises for the time, so that the people would go quietly to their homes, leaving him to do as he pleased. It was certainly wiser, in any case, to treat the people kindly. But Rehoboam turned away from the old men's advice. Why did he do this? The answer lies in his pride, which would not permit him to stoop to the people even for a day.

Now deal with Rehoboam's *third mistake*,—following the rash advice of his young companions, vs. 8-11. How did they say the people should be treated? Let the questioning make clear their counsel that Rehoboam, instead of treating the people more gently than Solomon, would be even more stern and exacting. Get the scholars to tell you about the people's return on the third day, and about Rehoboam's harsh answer to them, vs. 12-14.

V. 15 tells us that all this had happened under the Lord's control. Recall the story of Ahijah's prediction to Jeroboam in ch. 11: 26-40, and trace back the division of the kingdom to the sin of Solomon, making it clear, at the same time, that Rehoboam acted with perfect freedom.

Follow out the results (v. 16) of Rehoboam's answer, in the revolt of the ten Northern tribes, with most of Benjamin, which left only the tribe of Judah, with part of Benjamin, under the rule of Rehoboam.

Thus, by his own folly, the young king threw away his chance of being the ruler of a great and powerful nation. The unprinted portion of the Lesson, vs. 17-24, should be discussed, with the account of Rehoboam's two attempts to quell the revolt.

Trace Rehoboam's mistakes to his own pride and failure to seek the guidance and help of God.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Something to Look Up

1. What does it say in Proverbs about a word that is fitly spoken? Find the words.
2. "A soft answer turneth away wrath." Where are these words found?

ANSWERS, Lesson V.—(1) Matt. 2: 1-12.  
(2) 2 Cor. 8: 9.

#### For Discussion

1. Is a king ever justified in refusing the demands of his subjects?
2. Can we ever justly lay the blame of our

wrong-doing on our companions?

### Prove from Scripture

That Christ was gentle.

### The Question on Missions

Ques. 6. *How does the Settlement improve living conditions in our cities?* (See also Scholars' Answer on page 374.) The Settlement can do a very strong work in organizing the public opinion of its neighborhood for decent living conditions. The people need to be told what conditions are unsafe or demoralizing, and why,

and what they themselves can do to make them safe. The opinion of the Settlement residents on such points as these carries a great deal of weight, and their example is closely watched. Through the women's clubs, housing and budget problems are thoroughly aired and discussed, and the valuable evidence thus obtained is passed on to those in a position to remedy conditions. The Settlement cooperates also very closely with the local department of health for the improvement of sanitary conditions and the prevention of infant mortality.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about the proud king who ruled Israel after King Solomon died. This was Solomon's son Rehoboam.

*Golden Text Story*—Ted was the teacher's pet at school. Ted's drawings were all shown to visitors. Ted was always asked to recite at the entertainments. Ted was sent to the principal's room with messages. Ted was the envy of the rest of the children, and Ted became very proud and disagreeable. Soon the teacher noticed this, and little by little stopped taking any notice of Ted, and the proud lad was left out of everything. Somebody else was now chosen to do the things he used to be asked to do,—and he was very cross and sullen about it.

Now we know what our Golden Text means. Repeat and print.

*Lesson Story*—Our Lesson Story tells us how young King Rehoboam's pride caused his downfall. We are going to draw a picture of the land where Saul and David and Solomon and Rehoboam have been kings (outline). Here in the southern part is Jerusalem. Do you remember the visit the beautiful Queen of Sheba paid to King Solomon? (Recall.)

You remember how she wondered at and admired Solomon's grand palace and all his wealth, etc. It cost a great deal of money to pay for all this grandeur and the people had to pay a heavy tax (explain). Also King

Solomon had forced the builders to work on his great walls and forts and buildings (explain).

*Jeroboam's Rebellion Against Taxes, etc.*

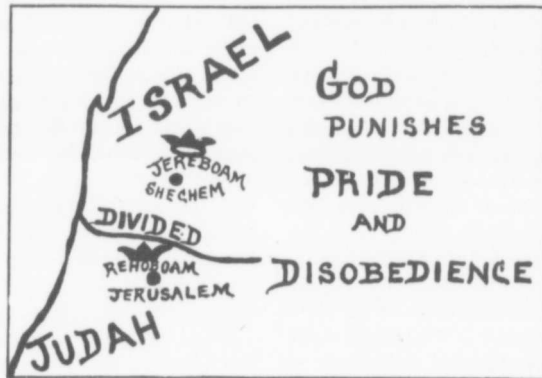
—Tell of the young man Jeroboam, ch. 11 : 26-39. When Solomon was about to punish

him, he ran away to Egypt, and stayed there till Solomon died.

*The Pride of King Rehoboam*—Tell the Lesson Story. Rehoboam turned from the old men to the young men who had been his companions and asked their advice as to how he should reply to the people who had come to him saying, "Make the burden that your father, King Solomon, put upon us, lighter."

*Bad Advice*—Explain what very bad advice the young men gave, ch. 12 : 10, 11.

*Jeroboam Recalled from Egypt*—The people were very angry at Rehoboam. They sent for Jeroboam. He went along with a great many of the people to speak to the king to try to have their burdens made lighter, but



Rehoboam spoke to them in a very rough, proud way, as the young men had advised him to do, vs. 12-14. God was allowing all this. It was his plan that the greater part of his kingdom should be taken away from the proud Rehoboam and given to Jeroboam.

*The Kingdom Divided*—One of King Solomon's proverbs tells us "A soft answer turneth away wrath : but grievous words stir up anger," and so it was there,—the people of the Northern tribes of Israel became angry at

Rehoboam, and chose Jeroboam for their king. We'll draw a line on our map and print SHECHEM up here in the large northern part when Jeroboam became king over ten tribes of Israel.

Down here amongst the two tribes we'll print REHOBAM beside JERUSALEM. So the kingdom was divided. Because of pride and disobedience, Rehoboam lost most of it.

*What the Lesson Teaches Me*—PRIDE BRINGS TROUBLE.

### FROM THE PLATFORM

# THE REQUEST REFUSAL VOLT

Call for the name of Solomon's son and successor,—Rehoboam. Question about Shechem, the place where the people gathered for the proclamation of the new king. Ask about THE REQUEST (Print) which the people made of Rehoboam, that he should lighten the burden of taxation and forced labor which Solomon had laid upon them. Get the scholars to tell you how Rehoboam treated this request, bringing out the story of his consultation, first with the old and then with the young men. Question about the outcome of the consultation, a REFUSAL (Fill in) of the reforms asked for by the people. Lastly, take up the outcome of the refusal, which was a REVOLT (Fill in) of ten tribes under Jeroboam, which left only two for Rehoboam to rule over. The point on which emphasis should be laid is, that this evil result flowed from a mistaken choice by Rehoboam. Stress should be placed on the importance of our making right choices.

Lesson VII.

## JEROBOAM LEADS ISRAEL INTO SIN

August 15, 1915

1 Kings 12 : 25-33. Commit to memory vs. 28, 29.

**GOLDEN TEXT**—Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them.—Exodus 20 : 4, 5.

25 Then Jerobo'am built She'chem in <sup>1</sup>mount Ephraim, and dwelt therein ; and <sup>2</sup>went out from thence, and built Pen'uel.

26 And Jerobo'am said in his heart, Now shall the kingdom return to the house of Da'vid :

27 If this people go up to <sup>3</sup>do sacrifice in the house of the LORD at Jeru'salem, then shall the heart of this people turn again unto their lord, *even* unto Rehobo'am king of Ju'dah, and they shall kill me, and <sup>4</sup>go again to Rehobo'am king of Ju'dah.

28 Whereupon the king took counsel, and made two calves of gold, and <sup>5</sup>said unto them, It is too much for you to go up to Jeru'salem : behold thy gods, O Is'rael, which brought thee up out of the land of E'gypt.

29 And he set the one in Beth'-el, and the other put he in Dan.

**Revised Version**—<sup>1</sup>the hill country of Ephraim ; <sup>2</sup>he ; <sup>3</sup>offer sacrifices ; <sup>4</sup>return to ; <sup>5</sup>houses ; <sup>6</sup>from among all the people ; <sup>7</sup>went up unto the altar ; so ; <sup>8</sup>And he went up unto the altar ; <sup>9</sup>on ; <sup>10</sup>for ; <sup>11</sup>went up unto the altar, to burn incense.

30 And this thing became a sin : for the people went to worship before the one, *even* unto Dan.

31 And he made <sup>6</sup>an house of high places, and made priests <sup>6</sup>of the lowest of the people, which were not of the sons of Le'vi.

32 And Jerobo'am ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Ju'dah, and he <sup>7</sup>offered upon the altar. So did he in Beth'-el, sacrificing unto the calves that he had made : and he placed in Beth'-el the priests of the high places which he had made.

33 <sup>8</sup>So he offered upon the altar which he had made in Beth'-el <sup>9</sup>the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart ; and <sup>2</sup>ordained a feast <sup>10</sup>unto the children of Is'rael : and <sup>11</sup>he offered upon the altar, and burnt incense.

## LESSON PLAN

- I. Jeroboam's Fear, 25-27.  
 II. Jeroboam's Sin, 28-33.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Jeroboam leads Israel into sin, 1 Kgs. 12 : 25-33.  
 T.—Gods displeasure, 1 Kgs. 13 : 1-6. W.—The law of the kingdom, Deut. 17 : 14-20. Th.—A nation forgetting God, Hosea 8 : 5-14. F.—"Take ye, therefore, good heed," Deut. 4 : 14-20. S.—The folly of idolatry, Pa. 115 : 1-9. S.—"Righteousness exalteth a nation," Prov. 14 : 27-35.

**Shorter Catechism**—*Ques.* 26. *How doth Christ execute the office of a king?* A. Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his

and our enemies.

**The Question on Missions**—7. How does the Settlement make for a better home life among the people? It gives lessons in home management to girls and mothers, promotes a common interest among the members of a family. It shows the fathers and mothers how to understand their children and make things pleasant at home for them.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 200, 245, 69 (Ps. Sel.), 217 (from PRIMARY QUARTERLY), 216.

**Special Scripture Reading**—Matt. 18 : 1-14. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1066, Jeroboam Making Idols to Worship. For Question on Missions, S.O.S. 291, Little Mothers in Training. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Rocky Bethel and Its Olive Groves from the South (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 367).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 980; Shechem.

**Connecting Links**—The Lesson follows closely upon that for last Sunday.

## I. Jeroboam's Fear, 25-27.

V. 25. *Jeroboam built Shechem*; fortified it with walls and towers, so that it might be fitted for a royal residence. Shechem was a natural place to choose as a capital, both from its historic importance and because of the part it had played in the revolt. *In the hill country* (Rev. Ver.); the central range of mountains running through Palestine from north to south. *Of Ephraim* (Rev. Ver.); a name often given to the Northern kingdom, because Ephraim was the most powerful of the ten tribes included in it. *Went out from thence*; transferred, for a time, the seat of government,—why is not known. *Built Penuel*; east of the Jordan, near the Jabbok. Jeroboam would thus have two fortresses, one on each side of the Jordan. This was important, as he had subjects on both sides of the river.

Vs. 26, 27. *Said in his heart*; well aware of his real motive, though he concealed it from the people. *Kingdom return to . . . David*. Jeroboam feared lest his subjects should forsake him and go back to the rule of Rehoboam, who sat on David's throne. *Go up* ("up," because Jerusalem was the capital and because it was built on hills) *to do sacrifice*. The law (Deut. 16 : 16) required all male Israelites to keep the Feasts of Passover (March-April), Pentecost (May-June) and

Tabernacles (Sept.-Oct.) *at Jerusalem*. *Turn again*; attracted by the splendid temple services and the glorious memories of David's line. *Their lord*; as, perhaps, many in the Northern kingdom still regarded Rehoboam. *Kill me*; to make the reunion of the kingdoms easier, and also to win Rehoboam's favor. It was kingship or death for Jeroboam, and he knew it.

## II. Jeroboam's Sin, 28-33.

V. 28. *Took counsel*; with the tribal leaders who had made him king,—a shrewd move, designed to carry the people with him. *Made two calves*; images of considerable size representing full-grown young oxen, called "calves" in derision. They probably consisted of a wooden core overlaid with gold. Jeroboam followed the example of Aaron (see Ex., ch. 32), whose authority, indeed, he may have quoted. Besides, the people were familiar with the molten sea in front of Solomon's temple, supported by twelve oxen, and were accustomed to the use of ox images in the worship of false gods by the heathen nations round about them. Jeroboam's images were to be used in the worship of the true God. *It is too much for you to go up*, etc.; Rev. Ver. Margin, "Ye have gone up long enough." The Northern tribes had become independent of Judah in government; Jeroboam would have them become independent in religion also. *Behold thy gods*. Compare Ex. 32 : 4, 8. There is no suggestion here of several gods, but of two symbols of the one God, Jehovah, whose people Israel was.



Vs. 29, 30. *One in Beth-el*; 12 miles north of Jerusalem, at the south of Jeroboam's kingdom, a very old and celebrated sanctuary with a sacred stone, Gen. 28 : 18, 19. *Other . . . in Dan*; on the southwest slope of Hermon, at one of the sources of the Jordan. Bethel and Dan were at opposite ends of Jeroboam's kingdom. *Became a sin*; a breach of the Second Commandment, and soon of the First, as well, since the common people soon came to regard the images as gods and not merely symbols of God. *For the people*; who followed, all too readily, the lead of the sinful king. *Went . . . before the one*; Rev. Ver. Margin, "each of them." *Even unto Dan*; though it was so far off for most of the people. It was not needful to say that they went to the more easily reached Bethel.

V. 31. *He made houses of high places* (Rev. Ver.). Hilltops were used as places of worship; the high places were the sanctuaries. Jeroboam built temples on some of these elevated places. He thought, and the people thought, that he was doing a religious service. *Priests . . . not . . . of Levi*. This charge was brought against Jeroboam, that he chose priests *from among all the people* (Rev. Ver.). He could scarcely pass Levites by because they were Levites, but he admitted others as well. He needed non-Levitical priests perhaps because some of the Levites had left his realm (see 2 Chron. 11 : 13, 14).

Vs. 32, 33. *Ordained a feast*; corresponding to the Feast of Tabernacles or Ingathering on the fifteenth day of the seventh month, Lev. 23 : 39-43; Deut. 16 : 13-15. *The eighth month*. Jeroboam would wish to make as much distinction as possible in the religious observances of his kingdom, and the later vintage in the north would furnish a good excuse for putting the feast a month later.

*So did he in Beth-el*; himself inaugurating the new services here, while likely some of the new priests were sent to introduce them in Dan. *Offered*; sacrifices. *Devised of his own heart*; the root fault of Jeroboam's worship; it was without divine direction or approval. *Incense*; a mixture of sweet spices burnt as a symbol of prayer, Rev. 5 : 8. (See Ex. 30 : 34-36.)

### Light from the East

THE RELIGION OF JEROBOAM—Only for a little time was Israel one. The lack of unity among the tribes was notorious.

All through, however, there was potential unity, the unity of a common religion. Whether the tribes acted singly under judges, or united under David, they were always Jehovah's people. And when they fell apart they continued to think of themselves as followers of Jehovah. The disruption did not mean that the people of the north fell away from the religion of Jehovah. They continued to serve the God of their fathers, and to serve Him in the old fashion. Under the Davidic kings there was much that was new in religion: a new city, a new sanctuary, a new temple, a new splendour. With great astuteness Jeroboam called his people back to the old ways. He exploited the conservative instincts of religion. Jerusalem might indeed have the most splendid temple, but Bethel had been a holy place for the patriarchs, and the priests of Dan were of the family of Moses, Judg. 18 : 30. The calves, too, were no innovation, but ancient symbols of Israel's God,—not merely little wooden images of bulls overlaid with god, but emblems of mighty unseen realities. But it was not these realities that counted with Jeroboam. Religion was to him mainly a means of achieving political ends.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The number 29, on our map of central Palestine (page 376) is attached by a zigzag line to the point of a heavy V whose arms include the modern town of Bethel. We will take our position to-day at the point of the V, and look northward over the space between the spreading arms. At our feet a barren, rocky hillside slopes downward toward a fairly

fertile valley, where the ground is almost covered with olive orchards. Beyond the valley another low hill rises just opposite where we stand. Olive trees grow thickly over its lower slopes, but higher up ragged ledges of limestone crop out like the ledges under our feet, and a number of little stone houses show us their low gray walls and flat

roofs. Over the shoulders of the hill we can look off a mile or so over open moorland. A highway, not in sight as we now stand, runs past here at the left of that wooded hill and on towards the north. It leads from Jerusalem, ten miles away behind us, to Shechem, twenty miles ahead, beyond that low horizon.

The hill village yonder among the olive trees is believed to be the Bethel of the old Hebrew records, though twentieth century dinginess and poverty give it a character very different from that of King Jeroboam's time.

Use a stereograph entitled, Rocky Bethel and Its Olive Groves from the South.

### THE LESSON APPLIED

Jeroboam owed his position as king to the free choice of the people and the election of God. Yet he began his reign by distrusting both. Because he feared that the loyalty of the people to him could not stand the strain of the annual pilgrimages to Jerusalem, he established new centres of worship within his own kingdom and made devotion at them more easy by the erection of two golden calves. By these actions he broke the unity of Israel's worship, helped to destroy the spiritual conception of Jehovah and paved the way for that degrading idolatry that was afterwards the cause of so much suffering and ruin for his nation. Right relations with others can never be established by compromising with conscience, lowering the standard of religion or undermining faith in God. Many a young man, fearful that he will not win his place in the affection and esteem of the world, if he remains loyal to the teachings of the Bible, tries to succeed by accommodating himself to the lax views and loose morals of his social and business circles. Whatever temporary gains he may make, in the end his endeavor must prove disastrous.

Jeroboam also distrusted God and His promise to secure the throne for him (see 1 Kgs. 11 : 38). So he took matters into his own hands. God had called him to the throne, but instead of recognizing the supremacy of God and becoming His vicegerent, he sought to use men's devotion to God to buttress his own supremacy. He failed. God must have first place. His ways are wisest. His plans are best. Jeroboam thought he could improve on the divine methods, and the ancient historian, estimating the effects of the king's attempts to do so, declares no less than twenty-three times in the record : "Jeroboam . . . made Israel to sin." He wrought only harm to his own cause and to the people. Whenever we put self before

God we blunder, and others suffer with us in the consequences of our folly and sin.

The golden calves were intended to help men to realize the personal presence of Jehovah ; they soon became substitutes for Jehovah. All the legitimate interests of life rightly used may make us richer, happier, more helpful Christians. But there is always the danger that we let one or other of these interests assume first place in our lives and supplant God in our affections. That interest then becomes an idol and its pursuit can only work our ruin. Thus pleasure may become so fascinating that the love of it may crowd out of our hearts the love of service. Or the desire to make money may grow into a greed for gold that will destroy the passion for goodness. The delight in power in order to serve in the spirit of Christ may turn into the love of power in order to dominate others for our own selfish ends. The dangers of idolatry are as real to-day as ever, and the evil consequences as certain and as terrible.

The people erred also in listening so readily to the gospel of ease. Ostensibly the king was much concerned about their comfort and sought to make religion a very convenient thing for them. No more long trips to Jerusalem. No more sacrifices. Two thoughts are suggested by the king's words. First, not all those who pat us on the back and talk sweet to us have our real interests at heart. "Fiends may look like angels bright," and talk their language. When a man who professes to be supremely interested in our welfare, holds before us visions of rest without labor, achievement without effort, the crown without the cross, the fruits of sacrifice without the necessity of self-denial, we need to beware of his message and his purpose. Secondly, a gospel that promises easy things is not Christian. God calls us to heroism, self-crucifixion, strenuous labor.

## THE LESSON GRADED

### For Teachers of Bible Classes

The ringing rally-cry of rebellion, "To your tents, O Israel," brought the ten tribes quickly into formal assembly, and Jeroboam was made king, 1 Kgs. 12 : 20. He had to face, however, a somewhat awkward situation. War was threatened (v. 21), and only averted by an appeal to regard the breach as of divine making, v. 24. The danger of too cordial relations between the disrupted tribes through a central religious meeting-ground (Ps. 122 : 3, 4), remained. Hence Jeroboam's diplomatic step towards :

1. *Fostering the spirit of separatism in religious worship*, vs. 25-27. I once heard a missionary, addressing a General Assembly in Edinburgh, explain as the reason why a union of native churches had been effected : "We got to know one another better in the different churches and could not see why we should stay apart any longer." Jeroboam dreaded a movement for political re-union if the tribes worshiped too closely together. The history even of Christian lands has not infrequently shown that political divisions are aggravated by religious separation.

2. *Corrupting worship in order to keep people apart*, vs. 28-33. Two new seats of national worship were established, v. 29. At these points new rites, to rival those of the temple in Jerusalem, were initiated. Religious practice generally crystalizes when its distinctive features are given objective visibility in some suitable structure for worship. Jeroboam's sacred buildings at Bethel and Dan had some architectural pretentiousness, no doubt : but the ceremonies performed in them were more pretentious still, purposely appealing to popular cravings for a sensuous religion. He borrowed Egyptian notions of bull-worship and the trouble with all animal worship is that it leads sooner or later to animalism. Holy places should be associated with holy character and holy conduct. The bull-calves, as symbols of deity, were ostensibly set up to guard the land. Instead, they debauched the land. The migration of Levites, in protest against these debasing customs, led to the creation of a new priesthood, 2 Chron. 11 : 15.

In the eyes of contemporaries the Northern

kingdom may have developed, as is sometimes contended, larger freedom, a more brilliant literature, and more marked independence in the prophets : but it was subject to two serious defects : (1) lack of spiritual worship ; and (2) lack of continuity in the dynasty. In 245 years there were as many as nine changes in the dynasty.

### For Teachers of the Senior Scholars

Question the class about Jeroboam,—who he was (ch. 11 : 26-40), his election by the people as their king, ch. 12 : 20. What was the most outstanding thing he ever did ? Over twenty times he is referred to in the Bible as the king *who made Israel to sin*. Bring out that nothing worse can be said of any man than this. It is bad enough for a man to sin himself, but it is far worse to cause others to sin. How did Jeroboam make Israel to sin ? By introducing a new religion. Explain to the class that this was not a reform of the old religion. When the religion of a country becomes corrupt, as in Europe before the Reformation, it is a good thing to have a new religion. Note that political considerations led Jeroboam to do as he did. After establishing himself securely in his new capital and building a new fortress (v. 25) he gave himself up to the establishment of his new religion. Why did he consider this necessary ? (Vs. 26, 27.) Point out from the Lesson wherein the new religion differed from the old.

1. *New Symbols*, v. 28. Make clear that these were not at first idols, but symbols of God,—that in making these Jeroboam broke the Second Commandment rather than the first. From what source did he borrow his symbolism ? Was it from Egypt, or from the cherubim of the Holy of Holies ? Why was symbolism of this kind forbidden by God ? It was degrading to liken God to the grazed ox, as Milton puts it. What application has this divine command to the use of pictures and crucifixes as aids to devotion ?

2. *New Sanctuaries*, vs. 29, 30. What reason does Jeroboam give for selecting these places as religious centres ? He wishes to make it easy for them to be religious. Show that Christ never says that it is easy to be

religious. (See Matt. 7 : 14 ; Mark 8 : 34.) Those like Jeroboam who have tried to make religion an easy thing by granting indulgences, or by lessening the divine requirements have done irreparable injury to the divine cause. God said Jerusalem ; Jeroboam said Bethel and Dan.

3. *New Ministers*, v. 31. Note that God set apart the Levites who were to give themselves up to religious things, but Jeroboam felt that anybody could be a minister whether he had made any preparation for the office or not. This was a degradation of the office.

4. *A New Time for Observing an Old Festival*, vs. 32, 33. Why did he make this change? Remind the class that the sin of Jeroboam in making Israel to sin casts its dark shadow over all the history of Israel. When we sin against God we never know where it will end.

### For Teachers of the Boys and Girls

Begin by calling for the Golden Text. Remind the scholars that this is the Second Commandment, and tell them that the Lesson is about a king, Jeroboam, who broke this Commandment. Be sure that the scholars understand how Jeroboam had become king over the ten tribes, known as the kingdom of Israel, while Rehoboam continued to rule over the kingdom of Judah. (See chs. 11 : 26-40 ; 12 : 20.) Let the conversation centre about the two questions :

1. *Of what was Jeroboam afraid?* Vs. 25-27. Question about the fortification of Shechem, the capital of Jeroboam's kingdom (elicit all possible information regarding this important place) and of Peniel east of the Jordan. Continue the conversation by discussing Jeroboam's fear lest his people should forsake him as king and return to Rehoboam. Make it clear how visiting Jerusalem, Rehoboam's

capital in the Southern kingdom of Judah, at the time of the great feasts, would influence Jeroboam's subjects to leave him for Rehoboam. Bring out the fear of Jeroboam for his own life. Jeroboam was influenced by fear lest he should lose his kingdom and be killed.

2. *What plan did Jeroboam carry out?* Vs. 28-33. Have the scholars describe the making of the two calves of gold (v. 28), and tell the reason which the king gave to the people for using these in their worship of God. Let the two places, Bethel and Dan (v. 29), in which the images were set up, be pointed out on the map, and get the scholars to give you all the information they can about them, supplementing this out of your additional knowledge. Take up the words, "This thing became a sin," and show how Jeroboam, in setting up calves, led in the breaking of the Second Commandment, which forbids the use of images in the worship of God. Point out, also, how the people would come to regard and worship the images themselves as gods and would thus break the First Commandment. Show, from v. 30, how universally the people took up the new worship.

Follow out the additional provisions made by Jeroboam (vs. 31-33) in connection with the calf worship,—the building of temples for the images, the appointment of priests from tribes other than the tribe of Levi, the appointment of a feast to take the place of the Feast of Tabernacles which God had appointed, the king's offering sacrifices and burning incense at Bethel to inaugurate the services.

Call attention, in closing, to the phrases, "in his heart" (v. 26) and "his own heart," v. 33. Everything evil in conduct begins with something wrong in the heart. Urge each scholar to see that his heart is right, pointing him to the one who alone can make it right.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Something to Look Up

1. Read in Leviticus about the Feast of Tabernacles.

2. "Keep yourselves from idols," wrote the apostle John. Find the words.

ANSWERS, Lesson VI.—(1) Prov. 25 : 4.  
(2) Prov. 15 : 1.

#### For Discussion

1. Does the worship of idols exist amongst ourselves?

2. Has the state any rightful authority over the church?

### Prove from Scripture

That we should shun idols.

### The Question on Missions

Ques. 7. *How does the Settlement make for a better home life among the people?* (See also Scholars' Answer on page 382.) The children of immigrant parents are tempted to look down on them, because their ways are not like the ways of the new country. Also the fact that if the boys and

girls are to have space for a good time they must seek it outside the home, makes it very hard for their elders to understand and direct their interests. But when all the members of the family belong to clubs at the Settlement there is a new interest and sympathy among them. The home life of the Settlement, too, sets a standard for the homes about it, and the lessons of its dressmaking and cookery classes are put into practice and discussed by the whole family.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to see King Jeroboam worshipping idols. Use outline maps as you recall the story of the divided kingdom. Here is SHECHEM where Jeroboam was made king over the ten tribes (the kingdom of Israel). Here is JERUSALEM where Rehoboam was made king over two tribes (the kingdom of Judah).

*Praying to Images*—How do we put our hands when we pray to God? I heard little Grace out on the lawn talking to her dolly which she had placed on a little chair beside her. Could the dolly hear Grace talking? Why not?

Have you heard of any people who fold their hands and bow their heads and kneel down before images made of wood and stone, etc., and pray to them, thinking that they can hear and will answer their prayers? Speak of the little heathen children in India and China, etc.

*Golden Text*—Repeat and explain Golden Text.

*Review*—Recall the harvest feast held every year at Jerusalem (the Feast of Tabernacles). Recall the crowds of men, women and children pouring into Jerusalem from all parts of the land of Israel to worship and thank God for His goodness to them in allowing the grain

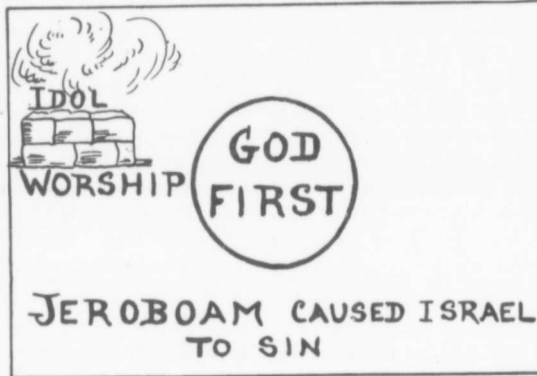
and fruit, etc., to ripen for their food (as we do on our Thanksgiving Day).

*Lesson Story*—Tell the story. Jeroboam called his officers and great men and talked the matter over.

"The grain is ripening, the fruits are hanging on the trees. It will soon be time for the harvest feast at Jerusalem. Are we going to let our people go down to the temple at Jerusalem to the harvest feast? If we do they will meet

their old friends and maybe they will want to go back again to their old king, Rehoboam, and will forsake me and want to join again into one kingdom." Jeroboam had evidently forgotten the promise God had made to him through the prophet Ahijah, ch. 11 : 38.

*Jeroboam Makes Images for Israel to Worship*—Jeroboam took his own way,—a very wrong way and in direct disobedience to the Commandment of God (Golden Text). He ordered two calves of gold to be made (show picture). (Recall another golden calf, set up by Aaron.) One he set up in Bethel, and one in Dan (map). He told the people that these images would help them to think of God. "Bow your heads and fold your hands and pray before these," he said, but they soon forgot God and worshiped those images just as idol worshippers in heathen lands do now.



*The King Who Made Israel to Sin*—What a very dreadful way to be remembered! How good it is to lead others to worship God in the right way! Never start a wrong thing. It may lead others to sin.

*Safety First*—We hear a great deal about "Safety First" nowadays. School children

are wearing little buttons to remind them to look out for danger. Our Lesson teaches us that "God First" means safety. If we follow Him only and keep on the right track we are safe. Let us draw a little button GOD FIRST.

*What the Lesson Teaches Me*—I SHOULD WORSHIP GOD ONLY.

### FROM THE PLATFORM

# IDOLATRY PLANNED PRACTISED

Print on the blackboard the word IDOLATRY, and bring out, by questions, what it means,—the worship of idols in the place of the true God. Now ask, Who PLANNED (Print) idolatry in Israel? The scholars will answer, "Jeroboam," and the discussion should bring out clearly why he set up the two golden calves, one at Bethel and the other at Dan,—the fear that, if his people went up to Jerusalem to worship, they would return to their allegiance to Rehoboam. The scholars should be asked for an account of Jeroboam's plan in detail. Raise, at this point, the question whether the use of Rehoboam's images was necessarily idolatry. The conclusion (see Lesson Explained) will be that it was not, but that it was likely to lead to the worship of the images themselves, in place of the worship of God through them. Print PRACTISED, and bring out the extent to which the new worship prevailed. Emphasize God's sole claim on our worship.

## Lesson VIII.

### ASA'S GOOD REIGN

August 22, 1915

2 Chronicles 15 : 1-15. Commit to memory vs. 1, 2.

**GOLDEN TEXT**—Draw nigh to God, and he will draw nigh to you.—James 4 : 8.

1 And the <sup>1</sup> Spirit of God came upon Azari'ah the son of O'ded :

2 And he went out to meet A'sa, and said un'to him, Hear ye me, A'sa, and all Ju'dah and Ben'jamin ; <sup>2</sup> The Lord is with you, while ye be with him ; and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you.

3 Now for <sup>3</sup> a long season Is'rael hath been without the true God, and without a teaching priest, and without law.

4 <sup>4</sup> But when they in their trouble did turn unto the Lord God of Is'rael, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the <sup>5</sup> countries.

6 And <sup>6</sup> a nation was destroyed of nation, and city of city ; for God did vex them with all adversity.

7 <sup>7</sup> Be ye strong therefore, and let not your hands be <sup>7</sup> weak : for your work shall be rewarded.

8 And when A'sa heard these words, and the prophecy of O'ded the prophet, he took courage, and put away the <sup>8</sup> abominable idols out of all the land of Ju'dah and Ben'jamin, and out of the cities which he had taken from <sup>8</sup> mount E'phraim, and <sup>8</sup> renewed the altar

of the LORD, that was before the porch of the LORD.

9 And he gathered all Ju'dah and Ben'jamin, and <sup>9</sup> the strangers with them out of E'phraim and Manas'seh, and out of Sim'oon : for they fell to him out of Is'rael in abundance, when they saw that the Lord his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of A'sa.

11 And they <sup>11</sup> offered unto the LORD <sup>11</sup> the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into <sup>12</sup> a covenant to seek the LORD <sup>12</sup> God of their fathers with all their heart and with all their soul ;

13 <sup>13</sup> That whosoever would not seek the LORD <sup>13</sup> God of Is'rael should be put to death, whether small or great, whether man or woman.

14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Ju'dah rejoiced at the oath : for they had sworn with all their heart, and sought him with their whole desire ; and he was found of them : and the LORD gave them rest round about.

**Revised Version**—<sup>1</sup> spirit (*small "s"*) ; <sup>2</sup> the (*small "t"*) ; <sup>3</sup> long seasons ; <sup>4</sup> but when in their distress they turned unto the Lord, the God ; <sup>5</sup> lands ; <sup>6</sup> they were broken in pieces, nation against nation, and city against city ; <sup>7</sup> But be ye strong, and let ; <sup>8</sup> slack ; <sup>9</sup> abominations ; <sup>10</sup> the hill country of Ephraim ; <sup>11</sup> he ; <sup>12</sup> them that sojournd with them ; <sup>13</sup> sacrificed unto ; <sup>14</sup> in that day ; <sup>15</sup> the ; <sup>16</sup> and that.

**LESSON PLAN**

- I. The Call, 1-7.  
 II. The Congregation, 8-10.  
 III. The Covenant, 11-15.

**DAILY READINGS**

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Asa seeking God, 2 Chron. 14 : 1-6. T.—Asa's good reign, 2 Chron. 15 : 1-7. W.—Asa's good reign, 2 Chron. 15 : 8-15. Th.—Vanquished through prayer, 2 Chron. 14 : 9-15. F.—Help and strength from God, Ps. 20. S.—Making a covenant with God, 2 Kgs. 23 : 1-6. S.—"Behold, God is my salvation," Isa., ch. 12.

**Shorter Catechism**—Ques. 27. *Wherein did Christ's humiliation consist?* A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in

being buried, and remaining under the power of death for a time.

**The Question on Missions**—8. What does the Settlement do for the very poor? It finds employment for many who are out of work. It provides or secures the necessities of life for those who cannot get work. It is always on hand to help in sickness or trouble, and gives happy times and neighborly sympathy to those who are discouraged.

**Lesson Hymns**—Book of Praise : 19 (Supplemental Lesson), 111, 252, 34 (Ps. Sel.), 553 (from PRIMARY QUARTERLY), 260.

**Special Scripture Reading**—Isa., ch. 55. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1067, Asa Destroying Idols. For Question on Missions, S.O.S. 118, Visiting Housewife. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Jerusalem, Beautiful for Situation, from the Southeast Showing the Temple Site (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 367).

**THE LESSON EXPLAINED**

**Time and Place**—About B.C. 960; Jerusalem and neighborhood.

**Connecting Links**—The division of the kingdom at Solomon's death was followed by war between the two kingdoms, and the struggle went on with many interruptions for about sixty years. Rehoboam, Abijam, Asa and Jehoshaphat, kings of Judah, all fought against their contemporaries in the Northern kingdom. Though at first Judah had perhaps some success, Israel proved in the long run too strong for her.

**I. The Call, 1-7.**

V. 1. *The spirit* (Rev. Ver., small "s") of God. By this is meant the divine influence moving in the heart of Azariah. Sometimes this influence showed itself in great strength, as in the case of Samson (Judg. 13 : 25, Rev. Ver.), sometimes in the skill of the artisan, as in the case of Moses' builders, Ex. 31 : 3 ; 36 : 1, Rev. Ver. Here it was the inspiration of the prophet, one who speaks for God. The verse means that the impulse and message of Azariah came from God. Azariah is not mentioned elsewhere. The name means, "Jehovah helps."

V. 2. *To meet Asa*. The king was returning to Jerusalem after defeating a great host led by Zerah, called the Ethiopian, that is, the Cushite (see ch. 14 : 9-15). Some suppose this to have been an Egyptian king born in Ethiopia, but besides Ethiopia, there was another Cush in Northern Arabia, south or southeast of Palestine from which Zerah may have come. The spoils mentioned in ch. 14 : 15 are such as might have been taken from the

Arabs. *Hear ye me*. Azariah spoke with all the dignity and authority of a divine messenger. *Judah and Benjamin*; the Southern kingdom, which remained loyal to Rehoboam and his successors and which included Judah and a strip of Benjamin, a strip which varied in width with the fortunes of war, while the main part of that tribe went with the ten forming the Northern kingdom. *The Lord is with you, while ye be with him*; a law for every land and for all time : if people keep God's law, He will stand by them ; if they do not, He will punish them. *Seek him*. God will not bring us to Himself by force ; we must turn to Him of our own accord. *Will be found* ; because He desires to be found of us and will help us. *Forsake him. forsake you*. God's law, which rules the universe, operates so as to bless those who obey Him and only them.

Vs. 3, 4. *For long seasons* (Rev. Ver.) *Israel . . . without the true God*. The reference is to the times of the Judges, when "every man did that which was right in his own eyes," Judg. 17 : 6 ; 21 : 25. *Without a teaching priest . . . without law*. One duty of the Hebrew priests was to make known to the people the will of God. This will, when gathered into a body of maxims and commands, was known as the law. *In their trouble* ; the suffering that came upon them as a punishment for breaking God's law. *Did turn unto the Lord . . . he was found of them*. The divine favor having been lost by disobedience, could be regained only by repentance. Repentance, in the Old Testament, is pictured as turning,

going back to Jehovah. For illustrations of v. 4, see Judg. 10 : 15, 16, etc.

Vs. 5-7. *No peace*, etc.; a vivid picture of the lawlessness and discord which prevail where the true God and His law are disregarded. (See Judg. 5 : 6.) *Countries*; different districts of Israel. *Nation . nation*. See Judg. 20 : 33-48. *City . city*. See Judg. 9 : 45. *Vex them*; punish them for their sin and rebellion. *Be ye strong . not . slack* (Rev. Ver.); strong to keep the law, which insured prosperity. "Therefore" points back to Asa's great victory. Because God had delivered the nation, its people were to serve Him with zealous devotion. *Rewarded*; by the protection and prosperity and happiness which are always the lot of God-fearing people.

## II. The Congregation, 8-10.

V. 8. *Prophecy of Oded*. Before "Oded" insert the words "Azariah the son of." *Took courage*; and with good reason, seeing that God was at his back in all that he did. *Put away the abominations* (Rev. Ver.); a general name for idolatrous worship, the use of images of any sort. *Cities . taken from the hill country of Ephraim* (Rev. Ver.); cities amongst the mountains of the Central Range, such as those captured by Abijah, the father of Asa (see ch. 13 : 19). *Renewed the altar*; repaired and purified the altar of burnt offering in the court of the temple, dedicated by Solomon, but regarded as defiled by his successors. *Porch of the Lord*; that is, of the Lord's house.

Vs. 9, 10. *Strangers . of Ephraim . Manasseh . Simeon . in abundance*. These were people from the Northern kingdom of the ten tribes known as Israel. At various times people withdrew from Israel to Judah the Southern kingdom. *Third month*; our May-June, the time of the Feast of Pentecost or Weeks.

## III. The Covenant, 11-15.

Vs. 11-13. *Sacrificed* (Rev. Ver.) . . . *spoil*; the booty taken in the victory over Zerah, ch. 14 : 15. *Entered into a covenant*; made

vows of loyalty to their God (compare Ex. 24 : 3-8). It was like the public profession of faith made in joining the church in our day. *Seek . with all their heart and . soul*; put all their energy into the service of God (compare Mark 12 : 30). *Whosoever would not . . . put to death*. This was one side of the stern, uncompromising temper of the old Israelite.

Vs. 14, 15. *They swore unto the Lord*; put themselves under the most sacred obligations. *Trumpets*; long, straight silver trumpets with a bell mouth, used only for religious purposes. *Cornets*; rams' horns turned up at the end, the rational trumpet for rallying the people. *All Judah rejoiced*; confident of the divine favor. *The Lord gave them rest*; a period of peace.

## Light from the East

"TEACHING PRIEST . . . LAW," v. 3—In religion generally a priest is a person who stands between worshipers and their god. He may be needed because the ritual acts of the religion are too complicated for the ordinary man, or he may claim (and have his claim admitted) to stand nearer to the god than other men, he may be of a superior race or of special ascetic habits. And there has generally grown up a superstition about the magical efficacy of certain priestly acts. This was very noticeable in the public offices of religion of ancient Egypt, of Babylonia and of Rome.

The religion of the desert is very simple; in the desert men have no complicated relations with the gods. And the Jews were men of the desert. A god was appealed to only when needed. If men could not agree on a policy, after free discussion, for example, they resorted to the deity for a decision. This decision was communicated by omens which the skilled could read, by rhymes of soothsayers or by the oracle which men secured through casting the lot at a sanctuary.

We can understand, therefore, how the priesthood in Israel had a double duty. On the one hand they had the care of the sanctuary and the ritual; on the other it was theirs to declare the will of the deity.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

We will stand to-day at the spot which our Jerusalem map (page 369) marks with the

number 30 and look westward over the space between those two long lines which spread



from 30. Notice that our position is on the side of the Mount of Olives and that the valley of Kidron is between that height and the city. From the height where we are standing we can easily look over the upper line of the wall into the city. Several acres of ground just within the wall have the appearance of a public park, partly grass-grown, with olive and cypress trees here and there, partly covered with stone pavement where the sunshine lies warm and bright. On a terrace, slightly raised above the surrounding level, we see a very odd eight-sided building,

its central part carried up to form a low cylindrical tower and crowned by a magnificent dome. Stairways lead up to the terrace on which that building stands, and each is marked by a tall gate with several arched openings. A few rods to the left, beyond some tall, slender cypress trees, we notice another building, or rather a group of buildings with a dome rising above the central roof.

You can see the very place, as it is in 1915, if you use a stereograph entitled, *Jerusalem, Beautiful for Situation, from the Southeast Showing the Temple Site.*

### THE LESSON APPLIED

Victory carries with it its own peculiar temptations. Asa returning in triumph, was in danger of growing self-confident and careless. One foe he had conquered, only to face another much more subtle. He had gloriously vindicated his leadership. Was he not free to do as he pleased? He was saved in this hour of temptation by the word of the prophet calling him back to a sense of his abiding obligations to God. To God he owed his position and his victory, and for God must he use his power. Youth thrills with the consciousness of growing strength. Nothing seems impossible to young manhood. But this overflowing energy and abounding optimism needs to be sobered by a strong sense of personal obligation. Let run riot it is like an engine that refuses to keep the track or respond to the man at the throttle. Only as it acknowledges the restraints of right, and obeys the voice of conscience, only as it is harnessed to worthy purposes and is tempered and directed by the sense of responsibility, is it safe.

The man who yields to the compulsion of duty has no need to fear. The Lord is with that man so long as he remains faithful. Martin Luther, in the darkest times, used to say to Melancthon, his fellow laborer in the Reformation, "Come, Philip, let us sing the forty-sixth Psalm, and let them do their worst." When reassured as to the personal presence of Jehovah, he felt equal to any task. The knowledge that behind our plans and deeds is the everlasting power and love gives courage and confidence.

But the prophet's word of comfort is also a

word of caution. God is with the man who is faithful only so long as he is faithful. Let him forsake God and God will cease to bless him. Only so long as he walks in the path of duty is God on his side. When Israel turned away from the true God she had no peace, no sense of security. When a man begins to tamper with conscience and trifle with sin, to grow arrogant and self-satisfied, the forces of God begin to work against him.

This assurance of the faithfulness of God to those who are loyal to Him inspires heroism. When Asa had proved the reality of God's working power in his battle against the Ethiopians, he gained courage to stamp out idolatry with a bold hand. It was because Livingstone knew that he was never alone in Africa, that he was able to face the dangers, endure the hardships and conquer the temptations of his perilous and arduous life there. "Christ said that he would be with me always," said this great missionary. "It is the word of a gentleman of the strictest honor, and there's an end of it." The conviction of God puts iron in the blood. The sense of duty steadies a man and holds him true.

Every true reformation, whether national or personal, has a twofold aspect,—the casting out of idols and the renewing of the altar of the Lord. In the New Testament the terms used are repentance and faith. The underlying thought is the same. In repentance we not only sorrow over our sins, we also turn away from them. In faith we look to God. We must forsake the evil; we must also cleave to the good. Evil habits must be rooted out, however great the pain; but this

can be done only as the penitent turns for refuge to the outstretched arms of Christ's mercy whose blood alone is able to atone for sin and whose spirit alone is able to deliver from its power. When any one truly repents and turns to God, God will be found of him and he shall find peace. But without repentance and faith there can be no salvation.

Strangers from Ephraim, Manasseh and Simeon rallied to the support of Asa. Every really good man who strikes boldly for righteousness, acts like a magnet drawing to his cause the best elements in his community or nation. The world honors the man who has the courage of his convictions, and, loyal to them, attempts great things for God.

### THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

#### For Teachers of Bible Classes

Repose is said to be the highest expression of power. And repose is the most striking feature of Asa's good reign. His motto was: "We rest on Thee," ch. 14:11.

1. *The quiet power of a direct message from God*, vs. 1-7. The fundamental principle to urge upon the young is the habit of taking life as a trust from God and showing readiness to hear Him speak whether by a notable voice or an obscure. To posterity, Azariah is an unknown quantity: but his influence swayed the king. His practical theme was, "The Search that Always Finds," v. 2. Asa, after a great conquest, was humble enough to have God's part in history interpreted to him in terms that recalled both king and people to truer conceptions of worship and service (vs. 3, 4), and nobler ambitions to promote the victories of peace, vs. 5, 6.

Even in our own time war has been intended to kill ideas, rather than men: chiefly the idea that force in its destructive aspect is greater than force in its constructive aspect. After the Franco-Prussian war cannon balls were turned into church-bells, and after the war in South Africa shells were turned into dinner gongs. The building up of nationhood that follows the devastation of inevitable wars is most substantial when religious principle interpenetrates all national undertakings, v. 7. The economic waste of war is in this fashion best repaired.

2. *The quiet accomplishment of a needed reformation*, vs. 8-15. The land had been filled with sacred pillars and sacred trees in its "high places," and the most common religious ceremonies were the lewd orgies associated with the deification of vice. Asa

resolutely, and successfully, set himself to suppress these forms of moral evil (v. 8), sweeping away the symbols of Baal and the Astarte emblems, established by his predecessors.

The modern application seems well put in these words: "The world is full of little gods, man-made idols, groves planted by human hands, oppositions and antagonisms to the true theism of the universe. We worship Luck, Fortune, Fashion, Popularity, Self-Indulgence, Accident, Fortuitous Circumstances, Probabilities. Asa's philosophy was, 'We must be right about our gods before we can be right with one another'. To be wrong in our conception of God is to be wrong in every point in the line of our thinking." The full weight of Asa's quiet thinking expressed itself in an open appeal to the people, vs. 9, 10. They made large offerings (v. 11), and entered into a marked (even drastic) engagement to do better in future, vs. 12, 13. Their delight found emotional vent, v. 14. Quiet times resulted, v. 15.

#### For Teachers of the Senior Scholars

Who was Asa? What kind of a man was he? With an evil inheritance and an evil environment how can we account for such a man? Is the explanation to be found in the fact that we sometimes inherit from a remote ancestor? How far back from Asa to David? It is more likely that some good influences brought him into touch with God, that God did more for him than David did. Bring out that it is as difficult to account for the good that is in some people as it is to account for the evil in others. What great victory had Asa won through divine power? (Ch. 14:9-15.) Our Lesson records what happened as the victors returned home.

1. *The Prophet's Message*, vs. 1-7. What took the prophet out to meet Asa? Discuss

the possibility of making our lives Spirit-led lives, of making sure that we are going where God wants us to go, and are doing what God wants us to do. Make clear that this is the blessed privilege of every life. Bring out the gist of the prophet's message,—the reminder, the promise, and the warning of v. 2; the reference to their own history in confirmation of all this (vs. 3-6); and the exhortation, v. 7. Flushed with victory as they were this message would have a sobering effect. It would keep them from forgetting God. Impress upon the class that this message is as modern as to-day. We need it just as much as Asa did, and we need it especially when most successful in life.

2. *The King's Reforms*, v. 8. What effect did the prophet's words have upon Asa? Remind the class that God's words are always intended to encourage us. There is no other book so full of encouragement and inspiration as the Bible. What reforms did Asa effect? Asa found it a hard job to get rid of the evil things which had established themselves in the land. Help the class to see what a hard thing it is to get evil things out of the heart and life,—evil appetites and passions and habits. We can save ourselves this painful ordeal by not allowing these evil things to get possession of us.

3. *The National Covenant*, vs. 9-15. Note what a great gathering it was, and how necessary it was that there should be a great religious revival like this in order to give greater stability to Asa's reforms; and note the intense enthusiasm which prevailed. Bring out how necessary enthusiasm is in order to accomplish anything worth while. It is people who have some go in them who make any work hum. Learn from this bit of sacred history that we have no reason to be afraid of religious enthusiasm. A little more religious excitement would do the most of us good.

### For Teachers of the Boys and Girls

Ch. 14 : 9-15 should be included in the materials for the day's Lesson. The teacher will then have three scenes to make vivid before the minds of the scholars.

1. ASA AND ZERAH, ch. 14 : 9-15. Question about the immense army of Zerah (who he

was, The Lesson Explained tells),—a round million of soldiers and 300 chariots (v. 9),—and, over against this tremendous host, Asa's force of 580,000, scarcely more than half Zerah's army. Point out Asa's prayer to God (v. 11) and its answer in the glorious victory for Judah. Bring out the details of the thrilling story, and lay stress on Asa's having done "that which was good and right in the eyes of the Lord his God" (ch. 14 : 2) as the reason why his prayer was heard and the glorious victory granted to him.

II. ASA AND AZARIAH, ch. 15 : 1-7. Who Azariah was, who sent him to Asa, where and when the meeting took place, should be brought out by careful questioning. Press home, using illustrations which the scholars will understand, the truth that, if we wish to have God on our side, we must be sure that we are on His side. Help them, with any needed explanations, to see the force of the allusions to Israel's past history. Dwell on the encouraging and inspiring words of v. 7. Bring out how the help that Asa had received in answer to prayer would make him strong and full of courage to work for God, and draw the lesson that every time we ask and get help from God, we shall be made stronger and braver for the next task or temptation.

III. ASA AND THE PEOPLE, vs. 8-15. These verses tell how the king, after hearing the words of Azariah, went right on with the work which he had already begun (ch. 14 : 3) of rooting idol worship out of the land. We have, also, an account here of a great gathering of the people in Jerusalem. Question about the time,—the month in which the Feast of Pentecost was held; the offerings,—the opportunity should not be missed for a word about the duty and privilege of giving for God's work; about the covenant and the earnestness with which the people entered into it; about the solemn oath with which the people pledged themselves to love and serve God; about the great joy of the people and the peace which God gave to them.

Two questions the teacher should press upon each scholar: (1) Are you on God's side? (2) If you are on God's side, ought you not to make it known by an open confession? The Lesson leads naturally to an appeal for decision.

## ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

## Something to Look Up

1. "Seek ye the Lord while He may be found, call ye upon Him while He is near." Find this verse.

2. Where does the psalmist say: "The statutes of the Lord are right, rejoicing; the heart?"

ANSWERS, Lesson VII.—(1) Lev. 23 : 34.  
(2) 1 John 5 : 21.

## For Discussion

1. Does God speak to people in our day?
2. When nations suffer now is God punishing them for their sins?

## Prove from Scripture

That God requires purity.

## FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are to hear about Asa, the good king. Our stories for two Sundays have been about two bad kings. We shall like to hear our story to-day about a good king. Recall the proud king Rehoboam, who gave such a haughty, wrong reply to the men who came asking him to make their taxes and burdens lighter. What happened to his kingdom? Recall the king who made Israel to sin, who proved to be such a bad guide and led his people into sin. What sin?

*Lesson*—Our story to-day tells us about Asa, a grandson of proud Rehoboam. Asa is now king of Judah (map). Sad to say, the bad tracks of the people of the Northern kingdom had been followed by the people of the Southern kingdom and they worshiped all sorts of images, etc., and forsook the true God. (Tell ch. 14 : 1-7.)

## The Question on Missions

Ques 8. *What does the Settlement do for the very poor?* (See also Scholars' Answer on page 389.) There are two kinds of "poor people,"—those who will always be poor because they expect others to give them a living, and those who are normally self-supporting, but through illness or misfortune, are temporarily unable to support themselves comfortably. People of the first class should be helped from public funds or by regular relief agencies. If the Settlement becomes known as "a place where people go to get things" self-respecting working people will keep away from it, and they are the ones who need it most. But a great deal of help can go out from the Settlement in a quiet way to people who are often in desperate straits, but would starve before they would beg for help.

*Asa's Prayer to God*—Picture Asa's army with shields and spears and bows (ch. 14 : 8-10) going out to meet the Ethiopians (outline a banner PRAYER). Read Asa's beautiful prayer to God. Picture the victory of Asa and his army and the flight of the Ethiopians, and Asa pursuing after them, vs. 12-15.

*The People Again Worship the True God*—Now we see Asa returning with his victorious army, with

trumpets blowing, and great noise and shouting of the soldiers! See, a man is coming out to meet them! It is Azariah, a prophet of God. Tell his words to Asa, ch. 15 : 2-7. When Asa heard these encouraging words from God, he became very anxious to get rid of every idol he could find in his kingdom. Picture the great gathering of people to again worship the true God at the temple. Tell the promise, vs. 9-15.



*A Great Leader*—We remember good King Asa as the king who led his people out of sin and back to God. (Outline a banner BACK TO GOD.)

We have a greater king than Asa, one who has led His people out of sin and back to God. Print JESUS. Let us follow Him. Let us promise to love and serve Him.

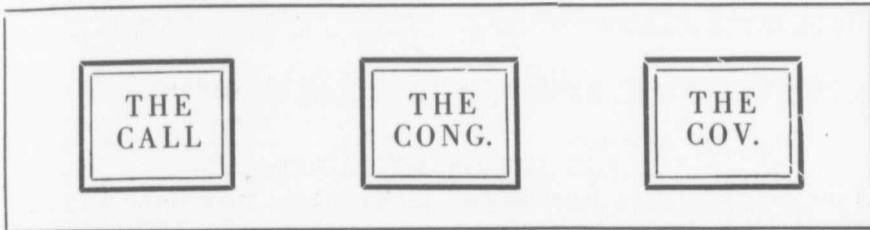
*Your Work Shall Be Rewarded*—Are you trying to be good for Jesus' sake? Are you trying to do something to help the "Jesus work" in the world? Listen to the promise to Asa. It is for us, too,—“Be strong. Let not your hands be slack: for your work shall be rewarded.” All repeat this.

*Sing*—“O, what can little hands do, To please the King of Heaven?” etc., Hymn 532, Book of Praise.

*Golden Text*—Repeat Golden Text. How do we draw nigh to God? Are we sure that He will bow his ear to listen to our prayer and praise? Do not father and mother hurry to you when they hear your cry? Our heavenly Father is even more ready than they are to come to you. Let us bow our heads and close our eyes and draw nigh to God in prayer. Repeat a simple prayer, or sing verses 3 and 4 of Hymn 528, Book of Praise.

*What the Lesson Teaches Me*—I SHOULD SEEK GOD'S BLESSING.

### FROM THE PLATFORM



The platform talk may follow the Lesson Plan. Draw on the blackboard three squares. In the first of these print THE CALL. Question about the call which King Asa received on his return from the great victory over Zerah, bringing out: to what he was called,—the rooting out of the land the evils which had sprung up in it; the one through whom the call came,—Azariah, a prophet of God; and the influence under which Azariah spoke, that of God Himself. Next, print in the second square, THE CONG. (for “Congregation”), and bring out, by questioning, the story of the gathering of the people in Jerusalem to put away from them all that was displeasing to God. Now, print, in the third square, THE COV. (for “Covenant”), and get the scholars to give you an account of the solemn covenant into which Asa and his people entered, with the attendant circumstances. Press home the thought that God is calling each one of us to put all evil out of his life and to serve God only.

Lesson IX.

### GOD'S CARE OF ELIJAH

August 29, 1915

1 Kings 17 : 1-16. Commit to memory vs. 14-16.

**GOLDEN TEXT**—Casting all your anxiety upon him, because he careth for you.—1 Peter 5 : 7 (Rev. Ver.).

1 And Eli'jah the Tish'bite, who was of the <sup>1</sup> inhabitants of Gil'ead, said unto A'hab, As the LORD <sup>2</sup> God of Is'rael liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Che'rith, that is before Jor'dan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Che'rith, that is before Jor'dan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there <sup>8</sup> had been no rain in the land.

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to Zar'ephath, which belongeth to Zi'don, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to <sup>4</sup> Zar'ephath. And when he came to the gate of the city, behold, <sup>5</sup> the widow woman was there gathering <sup>6</sup> of sticks: and he called

to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in <sup>2</sup>a barrel, and a little oil in <sup>2</sup>a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Eli'jah said unto her, Fear not: go and do as thou hast said: but make me thereof a little cake

**Revised Version**—<sup>1</sup>sojourners; <sup>2</sup>the; <sup>3</sup>was; <sup>4</sup>Zarephath; and; <sup>5</sup>a; <sup>6</sup>Omit of; <sup>7</sup>forth; <sup>8</sup>afterward; <sup>9</sup>Omit And.

#### LESSON PLAN

- I. Before Ahab, 1.
- II. At Cherith, 2-7.
- III. At Zarephath, 8-16.

#### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—God's care of Elijah, 1 Kgs. 17: 1-7. T.—God's care of Elijah, 1 Kgs. 17: 8-16. W.—God answers Elijah's prayer, 1 Kgs. 17: 17-24. Th.—In the time of famine, 1 Kgs. 18: 1-15. F.—Christ's reference, Luke 4: 21-32. S.—The lot of the righteous, Ps. 37: 7-19. S.—Contented, Phil. 4: 4-13.

**Shorter Catechism**—Review Questions 24-27.

**The Question on Missions**—9. What does the

first, and bring it <sup>7</sup>unto me, and <sup>8</sup>after make for thee and for thy son.

14 For thus saith the Lord <sup>3</sup>God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

15 And she went and did according to the saying of Eli'jah: and she, and he, and her house, did eat many days.

16 <sup>8</sup>And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Eli'jah.

Settlement's summer camp do for its members? It gives clean air and good food to worn-out mothers and sickly children. It gives a glimpse of a happy Christian home life to those who have never known a Christian home, and helps to form friendships on which is based the best work of the winter.

**Lesson Hymns**—Book of Praise: 19 (Supplemental Lesson), 108, 17, 65 (Ps. Sel.), 509 (from PRIMARY QUARTERLY), 133.

**Special Scripture Reading**—Mark 6: 35-44. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 247, As I prayed God Heard Me. For Question on Missions, S.O.S. 167, Madonna of the Slums. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Marvelous Gorge of the Brook Cherith and Old Convent (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 367).

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 912; Samaria; the Brook Cherith; and Zarephath.

**Connecting Links**—The Lesson returns to the Book of First Kings, and begins in a series of stories about Elijah,—drought and Baal worship (chs. 17, 18); despair and encouragement (ch. 19); Naboth's vineyard (ch. 21); Ahaziah's death (2 Kgs., ch. 1); translation of Elijah, 2 Kgs., ch. 2. Chs. 17 and 18 make up a single story, the first and longest of the series: at the beginning, drought is announced because Israel has turned its back on Jehovah to worship Jezebel's god Baal; at the end, the Baal worship being forsaken, the drought ceases.

### I. Before Ahab, 1.

V. 1. *Elijah*. The name signifies "Jehovah is my God" and well befitted the champion of Israel's God, Jehovah, against Baal. *The Tishbite. . . of Gilead*; that is a native of Tishbe or Thisbe in Gilead east of the Jordan, a land famed for its men of rugged body and strong character. Some think that Elijah's birthplace was in another Tishbe in Galilee. *Said unto Ahab*; where we do not know, probably in Samaria, which Omri, the father of Ahab, had made

Israel's capital. The story focuses its interest on the eagle-like suddenness of the prophet's appearance and his stern message. *As the Lord God. . . liveth*; a solemn oath. *Before whom I stand*; whose servant I am to announce His decrees to men. This was the secret of Elijah's strength,—his intimacy with Jehovah. *Not be dew nor rain*; and therefore famine would smite the land, a punishment from Elijah's God, who was angry with Israel for turning aside from Him to worship Baal, the god brought by Jezebel, the wife of Ahab, from Tyre. (See ch. 16: 31-33.) *These years*; three and a half (see Luke 4: 25; James 5: 17). *But according to my word*. There was divine power in the word of this strange, stern, solitary man,—a power which caused it to accomplish that for which it was sent.

### II. At Cherith, 2-7.

Vs. 2-4. *The word of the Lord*. Elijah, as a man of God, is divinely directed at each step, v. 8; ch. 18: 1. The prophet is the central figure in the story. "Where was Elijah?" "What is Elijah doing?" were the questions people asked. They

did not ask about Ahab. Ahab was king, but Elijah was the real leader. *Get thee hence . . . eastward*; in the direction of Jordan and Gilead. *Hide thyself*; from the anger of Ahab and Jezebel, who would look upon him as the cause, as well as the announcer of the drought. *Brook Cherith . . . before Jordan*; that is, east of the river and flowing into it through some unknown part of Gilead. "Brook" signifies a deep ravine or "wady," dry for part of the year, but with a strong stream flowing through it in the rainy season, November to March or April. *Ravens*; among the commonest birds of Palestine. *To feed thee*; a miraculous provision.

Vs. 5-7. *He went*; without delay or question, so strong was his faith in God. *Ravens brought him bread and flesh . . . morning, and . . . evening*. God overruled the natural greed and selfishness of these voracious birds, in order that His servant might be provided for. *The brook dried up*. The drought daily became worse and worse. No water could be found even in the brooks. It was a time of direst distress.

### III. At Zarephath, 8-16.

Vs. 8, 9. *The word of the Lord*; which had sent him to the Cherith, and now ordered him to leave. *Zarephath* (or Sarepta, Luke 4:26), *which belongeth to Sidon* (or Sidon). Both places lay on the Phœnician coast to the northwest of Palestine. Zarephath was 9 or 10 miles south of Sidon, on the way to Tyre. Sidon was the home of Jezebel, who was Elijah's fierce enemy.

Vs. 10, 11. *He . . . went*; again without hesitation or question. A Phœnician city might seem a strange place of refuge for the champion of Jehovah against the Phœnician god; but, on the other hand, this was the very region in which his enemies would not be likely to look for him. *Widow . . . gathering . . . sticks*. Fuel is exceedingly scarce in Palestine. To-day the fuel of

Jerusalem is largely composed of the roots of thorns grubbed up on every roadside and field corner and barren spot for a radius of 10 or 15 miles round the city. *He called to her*; recognizing her as the widow to whom he had been sent. *A little water*; the first need of a traveler through the drought-stricken land. *A morsel of bread*. He was hungry as well as thirsty.

Vs. 12-16. *Not a cake*; the thin, flat circular or oval scone used in that country. *Barrel*; an earthen jar. *A little oil*; used with bread, as we use butter. *Eat it, and die*; a sad picture of abject human suffering. *Fear not*. The prophet knew that there was no poverty with God. *She went and did*. Her faith made the wonder possible. *Wasted not, neither did . . . fail*. The divine goodness and mercy made sufficient the slender store.

The story of Elijah's restoring the widow's son to life is told in vs. 17-24.

### Light from the East

"THERE SHALL NOT BE DEW NOR RAIN," v. 1.—In Palestine at the present day rain is considered one of God's best gifts. You will find Moslem, Christian and Jew—who generally curse each other—joining in prayer for the "showers that water the earth" (Ps. 72:6). The old Israelites, too, recognized the gift of God (Deut. 11:11, 12); the produce of the fields depended on the rain from heaven. Through the long droughts of summer (from the beginning of May to the end of October), the heavy dews acquire an importance they have not with us. Dew and rain are therefore spoken of as "the precious things of heaven" (Deut. 33:13). To be able to bring rain by prayer was a signal mark of a holy man: Elijah "prayed earnestly that it might not rain: and it rained not" (James 5:17). Josephus tells of a certain Onias, "righteous and beloved of God," who in the days of Aristobulus was able by his prayers to bring rain to the parched earth.

### THE GEOGRAPHY LESSON

It seems most probable, that the brook Cherith flowed through some unfrequented part of the Gilead highlands, but nobody knows precisely where. On the other hand,

traditions dating from medieval times associate the story of Cherith with a certain picturesque gorge in the Judean wilderness between Jerusalem and Jericho. Notice how

a small V, a few miles northeast of Jerusalem, opens eastward along the line of a stream. The number 31 is attached to the V's point to identify it. We will take our position at the point of the V, facing east towards Jericho and the Jordan. The bank on which we stand descends abruptly to the rocky bed of a small stream. At the other side of the stream

its bank is even steeper; a great cliff of stratified rock, with many cavernous hollows in its face, rises almost vertically above the brook-bed. In one of the hollows a stone building nestles,—an old sort of building, its lower walls heavy and blank like those of a



fortress, but with windows above. We can plainly see where a narrow foot-path climbs the bank above the river to give access to that one lonely habitation. The building down there is a monastery where a few brothers of the Greek Church make their cheerless home. That extraordinary location was chosen several hundred years ago because the monks

then in authority believed it to be the place where Elijah was fed by the ravens, 1 Kgs. 17 : 5, 6.

Use a stereograph entitled, Marvelous Gorge of the Brook Cherith and Old Convent.

### THE LESSON APPLIED

"As the Lord God liveth, before whom I stand,"—there lies the secret of Elijah's splendid career. He stood in the conscious presence of a living God to whom he was responsible, on whom he could depend, who was behind his prophetic call and who would support him in every struggle. So real was Jehovah to Elijah, that every plan and deed of his life was related to the divine will. He was God's, and he must fulfil every obligation that subjection to the divine will laid upon him.

It is said that a group of boys, while pupils in the English school of which Dr. Thring was headmaster, went to France for their holidays. Sunday found them in Paris, and a discussion arose as to how they would spend the day there. A certain course of action was about to be accepted when one of the boys spoke up: "Well, Thring would not like it, and what Thring would not like, I do not intend to do." He felt himself so much a pupil of Thring's that he could not even in his absence fall below the standard of conduct set by his master. When God is to us the supreme reality and we know that all our life is lived before Him, it is not easy for us to be craven in spirit or careless in conduct.

When we are gripped by the conviction of the personal presence of God we have a great protection against temptation and a great inspiration to faithful and fearless service.

In his prophecy of coming drought, Elijah really affirmed anew the great principle that those who sin, must suffer. Israel had forsaken God and must bear the consequences of her evil-doing. The pitiless drought, spreading devastation everywhere, brought home to the light-hearted, self-indulgent people how bitter a thing it is to desert the righteousness of God for the immoral worship of idols. The wages of sin must be paid.

The people suffered; the prophet was cared for. God is mindful of His own. When General Booth finally broke his relationship to the Methodist New Connexion he and his wife stepped out into the world, as he himself declares, "not knowing a soul who would give them a shilling, neither knowing where to go." But Mrs. Booth, feeling that they should take up the new work that was afterwards so peculiarly their own, encouraged her husband by her heroic faith. "I tell him," she wrote, "that God will provide if he will only go straight on in the path of duty." And God did provide right royally, as we know. When



we are doing God's will we need not fear the consequences. When we are walking in paths of His choosing He will not fail us. He is faithful.

God, however, often tests us. After a time the brook Cherith began to dry up. Was God failing His servant? When God is giving it is not hard to recognize His love, but when He begins to take away it is a different matter. It is not easy to see the divine providence in our losses. Yet the love of God is just as much present in what He withholds as in what He bestows. In the discipline of the drying brook there was probably a twofold purpose. First, it compelled Elijah to put his trust in God alone. He had naught else

now on which to lean. Secondly, through his own suffering, he came to understand the suffering of his people and so learned sympathy.

The God who leads us by the brook Cherith, never leaves us there. When Cherith has done its work we will receive a new command. And often we will be unable to understand the reason for Cherith until we are in Zarephath. It is only after we have passed through some bitter experience and stand on the other side that we are able to interpret its inner meaning and value. It is only in after years that the boy who rebels against the relentless routine of the school-room discipline comes to appreciate the priceless value of his early education.

### THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

#### For Teachers of Bible Classes

The shaggy figure of Elijah the Tishbite emerges from obscurity, like a sudden apparition, and hurls a startling bolt into the court of Ahab, v. 1. Then he as suddenly disappears to receive needed training in two strange schools.

1. *In the trench*, vs. 2-7. Cherith literally means, "a trench." This rock-bound wady became not only the prophet's hiding-place, but his school. The lesson taught him was that "God provides." There is no mystery about his water-supply. The brook had its source in the south, which would not feel the effects of the drought in the north. Considerable mystery attaches, however, to Elijah's food supply. Boldly teach that the miraculous enters into our ordinary food supplies, no less than the extraordinary. In Elijah's case it matters little whether the miracle is one of supernatural direction or of natural coincidence. The miracle remains, even if the ravens simply followed their natural impulses and in this lonely spot laid up for themselves supplies which proved the means of sustaining the hunted prophet's life.

Point out that there is a miracle in every coincidence of life. When we "stumble" upon unexpected resources, the miracle of coincidence is there. The world's discovery

of coal, steam, electricity, radium, and ever so many forces of nature are illustrations of the divine foresight. God lays up supplies for us in reserve. Elijah in the trench learned the lesson of his creature dependence. But presently the inner voice called him to another school.

2. *In the smelting furnace*, vs. 8-16. Zarephath, literally means "a smelting furnace." Being the citadel of Baal-worship, it would be an unlikely place in which Ahab would look for Elijah. Just as safe there, as in solitude, he would learn a wider lesson when in touch with other sufferers. Personal dependence is a great factor to master: but social service is greater. Put a parabolical interpretation upon the story of the widow's cruse: as embalming the principle that we really help ourselves most when, without any direct thought of self, we help others best. When we use what we have, it grows in the using, as when the disciples put their little into Christ's hands and it became much—more than enough, Matt. 15: 34-37. If we share our meagre stores with others the mystical miracle of multiplication is sure to be performed.

#### For Teachers of the Senior Scholars

What do we know of Elijah's home land? Gilead was a wild and rugged mountainous country. Have the physical features of a country anything to do in moulding the character of the people? Is there anything

religious about the influence of mountains? Elijah has been called the grandest and most romantic character that Israel ever produced. His wild and weird mountain home may have contributed something to the making of such a man. What was it that contributed most to making him what he was? Bring out that his faith in God was the source of his strength, and that without faith we can do nothing that is worth while. The Lesson contains three scenes in the life of this great prophet:

1. *First Scene*, v. 1. Where was this? Question the class about Ahab, the worst of the kings of Israel, who had a wife worse than himself. What was the moral and religious condition of the country at this time? Note how abruptly Elijah appears upon the scene, and what amusement there must have been in the court at the sight of this shaggy, long-haired, sheepskinned sheik of the desert, and by the seemingly wild words which he uttered in the unpolished dialect of his mountain home. As they looked into the face of this man the corrupt courtiers must have been sobered a bit for there was something of the Spirit of God in that face. What message had Elijah for Ahab?

2. *Second Scene*, vs. 2-7. Note how completely Elijah's life was under the control of God. His was a God-led life. How did he spend those months of solitude by the brook? Communing with God and with nature and with his own heart? Coleridge's *Ancient Mariner* found the wide, wide sea so lonely that God Himself seemed scarcely to be there. Is this true of human experience? Does not God seem nearer to us in solitude than in society? Jesus Himself went away into solitude to pray. Still we need to remember that we can carry the music of the gospel in our hearts through all "the loud stunning tide of human care," as the poet teaches. Note that this brook was unlike Tennyson's, it dried up. It was like many things in life which are good in themselves and which minister to our strength and happiness which do not always last. What sources of strength and happiness are never-failing? What could Elijah do without the brook?

3. *Third Scene*, vs. 8-16. Question out what took place at Zarephath, and quote some lines of Mrs. Charles' beautiful poem:

"Is thy cruse of comfort failing?

Rise and share it with another:

For the heart grows rich in giving."

### For Teachers of the Boys and Girls

The Lesson may be treated as a story in three chapters, with Elijah for its hero. It should be the aim of the teacher to make this story live before the minds of the scholars.

CHAPTER I. *A Drought Predicted*, v. 1. Help the scholars to form a mind picture of the great prophet, Elijah. Tradition describes him as a man of short stature and rugged face, with thick, black hair streaming over his shoulders, wearing a heavy mantle, the skin of a camel or sheep, the rough side out, strong, temperate, hardy and swift. Next, ask the class about Ahab, the wicked king. Bring out how, to please his wicked wife, Jezebel, he had introduced the worship of Baal into Israel. Take up the message which Elijah brought to the king,—from whom the message came, what it was, and the reason for the drought sure to follow (the sin of king and queen and people), on whose word the coming of the rain once more was to depend. Lay stress on the courage of Elijah, and its secret,—he was God's servant, with God's power behind him.

CHAPTER II. *Fed by the Ravens*, vs. 2-7. We are not told how "the word of the Lord" came to Elijah, but the teacher should lead the scholars to think of some ways in which it comes to them,—through the Bible, in the voice of conscience, in the commands and counsels of parents, etc. Emphasize the faith shown by Elijah in his obedience, without question, to that word, going away to the "brook Cherith,"—likely some ravine in Gilead. Discuss the provision of food, what it was and how it was brought to Elijah, dwelling on the wonder of the miracle and its proof of God's power over nature. Speak also of the supply of water, and how it failed at last, how this would test Elijah's faith; was he to die of thirst at last?

CHAPTER III. *In a Widow's Home*, vs. 8-16. Point out how again "the word of the Lord" came to Elijah. He was constantly under divine direction. Dwell on the timeliness of the summons to the prophet to change his abode. With no water to drink, how

could he stay longer at Cherith? Follow Elijah on his journey on foot a hundred miles and more to Zarephath. Question about his finding there the widow who was to provide for him, bringing out the signs of her deep poverty. Stress the faith of the prophet, in trusting God to supply his need out of so slender a store and of the widow, in doing

Elijah's bidding, though it seemed like robbing herself and her son of their last morsel. Question about the result,—the unwasting meal and the unfailling oil.

Take up briefly the miracle of vs. 17-24. Rest the application on "the word of the Lord," vs. 2 and 8. The Lord will surely provide for those who obey His word.

### ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

#### Something to Look Up

1. Where does Jesus say that God who cares even for the sparrows will be sure to take care of us?

2. The psalmist says that the steps of a good man are ordered by the Lord. Find the saying.

ANSWERS, Lesson VIII.—(1) Isa. 55 : 6.  
(2) Ps. 19 : 8.

#### For Discussion

1. Is the avoiding of danger a proof of cowardice?

2. Do miracles ever happen in our day?

#### Prove from Scripture

That God provides for our needs.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear the wonderful story of Elijah being fed during famine.

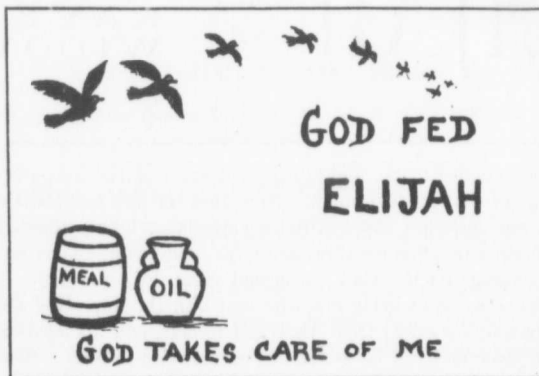
Do you remember the name of the good king who led his people back to God? (Recall. Some one may print it.) Asa died and many other kings died and to-day we hear about a very wicked king named Ahab, who was worse than all the kings that had gone before him.

*The Need of Rain*—Introduce the Lesson by a talk about our food. Where does it

come from? Our bread, meat, butter, etc.?

Did you watch the grass keeping up green from the ground in spring time? Did you hear the big people say, "Oh, we need rain to make things grow?" Did you watch the farmers putting in seed or the gardener sowing his seed in the garden? What if no rain had come? The

town children will say the hose waters the garden, but the water supply for the hose would fail in time if no rain fell from the sky.



How refreshing to everybody and everything is the gentle rain! Let us raise our arms and move the fingers to represent the trickling of the rain drops. Repeat a kindergarten verse about "the rain-drops, gently, gently falling."

Picture the desolation and misery that would soon come if no rain fell. This is what happens in some countries even now. This is what happened in the land of Israel.

*Queen Jezebel*—Ahab did a very wicked thing when he married a wicked woman, Jezebel, who came from a country where they were all idol worshipers. She hated all God's people, and all God's prophets and temples and worship. Ahab turned and worshiped her gods. He built temples for Baal, her heathen god, and did much more that made God very angry with him, 1 Kgs. 16 : 31-33.

*The Prophets of God*—Schools for the training of prophets had been formed in several places, and these prophets had kept alive the worship of the true God. The wicked Queen Jezebel tried to put them all to death, but good Obadiah, governor of the king's house, managed to save a hundred of them, ch. 18 : 3, 4.

*Elijah*—Elijah was the head of all the

prophets. God made known to him that He was going to send a famine upon their land because of the wickedness of the people. No rain nor dew would fall, no grain would grow. The trees would not bear fruit, the rivers would dry up. Cattle would die for want of water. There would be no food in all the land.

*Elijah Fed During the Famine*—Tell the wonderful story, ch. 17 : 1-16. Picture Elijah. Describe Ahab's anger and Elijah's flight. Outline ravens flying. Describe the way in which God fed Elijah.

When the brook dried up, God had another plan for taking care of his servant Elijah, vs. 9-16. (Outline barrel and jar.)

*God's Care Over Us*—Is God able to take care of those who serve Him now? God wants us to do all we can to take care of ourselves. What we cannot do for ourselves, God does for us (illustrate). Sometimes He uses us to help others as He used the ravens and the widow to help Elijah. Be willing to be used (illustrate).

*Golden Text*—Repeat Golden Text.

*What the Lesson Teaches Me*—I SHOULD NOT BE ANXIOUS.

### FROM THE PLATFORM

# ELIJAH *And The* KING RAVENS WIDOW

Print on the blackboard, ELIJAH, and tell the scholars that the conversation is to take up three scenes in the life of that great prophet. Announce the first scene as that of *Elijah And The KING* (Fill in), and question about Elijah's appearance before Ahab, bringing out the suddenness of his bursting into the royal presence, his boldness in delivering his message and the contents of the message itself. Call the second scene, *Elijah and the RAVENS* (Fill in), and frame the questions so as to bring out who sent him thither,—God Himself—for what reason he was sent, namely for safety from Ahab and Jezebel, how his wants were provided for in that lonely, barren place and why he was at last commanded to leave. The third scene may be called, *Elijah and the WIDOW*. The questions should bring out the circumstances of the prophet's coming to Zarephath and the way in which he was cared for there. Impress the teaching of the Golden Text, that when we are doing God's will, we may be free from care or anxiety.

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• AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. PRAYER.

Create in me a clean heart, O God ; and renew a right spirit within me.

II. SINGING.

The Son of God goes forth to war,  
A kingly crown to gain ;  
His blood-red banner streams afar :  
Who follows in His train ?  
Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,—  
He follows in His train.  
—Hymn 250, Book of Praise

III. RESPONSIVE SENTENCES. Psalm 9 : 7-10.

*Superintendent.* The Lord shall endure for ever : He hath prepared His throne for judgment.

*School.* And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

*Superintendent.* The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

*School.* And they that know Thy name will put their trust in Thee : for Thou, Lord, hast not forsaken them that seek Thee.

IV. SINGING. Psalm or Hymn selected. (This selection may usually be that marked "From the PRIMARY QUARTERLY." See each Lesson.)

V. BIBLE WORK. From the Supplemental Lessons.

VI. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

VII. SINGING. Hymn 19, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 474, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Matthew 5 : 44, 48.

*Superintendent.* Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

*School.* Be ye therefore perfect, even as your Father which is in heaven is perfect.

IV. SINGING.

Lord, dismiss us with Thy blessing,  
Fill our hearts with joy and peace :  
Let us each, Thy love possessing,  
Triumph in redeeming grace ;  
O refresh us,  
Travelling through life's wilderness !  
—Hymn 605, Book of Praise

V. BLESSING OR CLOSING PRAYER.

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### THE BOOK PAGE

"Hallowing the Home" is the title selected for our church's manual of family worship to be published early next year. It is expected to do much for the preservation of religion in the family—and no greater duty rests upon the church; for, let the home be evacuated of religious atmosphere and observances, and soon the church and the state will be equally empty. And no publication could be more timely, for the chiefmost presently urgent problem of Religious Education is to secure that the home is taking its full share, and discharging its full responsibility, in the development in the preservation and propagation of religion. Dr. Henry F. Cope's new book, **Religious Education in the Family** (The University of Chicago Press, Chicago, 298 pages, \$1.25), just issued, is, therefore, sure of a warm welcome. It is written by an expert; Dr. Cope is the widely known General Secretary of the Religious Education Association. He has become a master of all the varied problems of religious education as they relate to this continent. The very practical purpose of the book is "to enable parents to study systematically and scientifically the problems of religious education in the family." To this end, the religious place of the family, and the meaning of religious education in the family, are carefully defined, and the whole round of the relationships and obligations of parents to their children discussed. The discussion is of a thoroughly practical character, including such matters as studies of child nature, the moral crises through which the growing child passes, the use of the Bible in the home, family worship, stories and reading, the ministry of the table, and so on. Topics for discussion and references for study and further reading are added to each chapter with an appendix of Suggestions for Class Work (Parents' Classes), and a Book List. Dr. Cope's book is the latest and fullest setting forth in its various aspects of this fundamentally important subject.

"This Gospel is the consummation of the Gospels, as the Gospels are of all the Scriptures," said the ancient Origen. And Dr. Robert E. Speer is evidently of the same mind in his **John's Gospel: The Greatest Book in the World** (Fleming H. Revell, Toronto, 208 pages, 50c. net). "This little book," he says, "springs from the unreserved and joyful acceptance of John's belief 'that Jesus is the Christ, the son of God,' and its humble hope is the same as John's, that others also may believe. (John 20 : 31.)" Dr. Speer's book is one for quiet devotional study, either by individuals or in classes. After a careful analysis of the Gospel, it proceeds to give the text in full, paragraph by paragraph, accompanied by suggestive comment—and one may easily imagine the depth, the warmth, and the close spiritual application which Dr. Speer furnishes in the comment; this, again, followed by questions for personal reflection and for discussion in the class. This is Dr. Speer's twenty-first volume, and it may be safely said, none of these is more characteristic of that great, devout soul. Talk of summer holiday books! Where could one be found better than this to chime in with the restful summer mood, or to yield a richer harvest of spiritual recuperation.

The terrible craving that whiskey produces and the havoc it works, not only on its victim but on his family,

is vividly portrayed in **The Enemy**, by George Randolph Chester and Lillian Chester (McClelland, Goodchild & Stewart, Toronto, 362 pages, \$1.35). Billy Lane, a promising young architect-engineer, is surprised to hear his engineering problem solved in a dingy Bowery saloon by a drunken tramp. Lane takes the tramp home and carefully nurses him until he comes to himself, when he is surprised to find that the sodden wreck was, fifteen years before, the biggest man in the engineering world,—Harrison Stuart, whose books were regarded by the profession as the highest authorities. How he fights to re-instate himself and how Billy struggles against the "enemy,"—whiskey—is vividly portrayed. The love story of "Billy" and "Tavy," the daughter of Stuart, adds charm to the tale, while the wit, coupled with good hard sense, of Tommy Tinkler, a clever artist, brings a welcome relief to the reader, and the infinite tragedy of drink appears in the dashing to the ground of Mrs. Stuart's hope that her husband, long lost to her, will be restored, just when it seems on the point of being realized. The story is a strong argument for total abstinence, in interesting and convincing form.

Delightfully whimsical and tender is **The Rose-Garden Husband**, by Margaret Widdemer (McClelland, Goodchild and Stewart, Toronto, 208 pages, illustrated by Walter Biggs, \$1.00 net). A young American girl, by the death of her parents thrust out of a home of education and refinement into the soulless routine of a library assistant's daily task, and the drab monotony of a cheap boarding house in one of the large American cities, is suddenly asked by a dear old couple who have learned to value and love her, to undertake to marry a young man who has been invalidated by an accident, indeed who is a confirmed hypochondriac, and for whose care his mother, the victim of a fatal disease, is thus seeking to provide before her departure. "An almost impossible situation," the reader declares; but try the book, and you will be delighted, especially at the wonderful "cure" which is wrought upon the "rose-garden husband." The writer is so vivacious and unexpected, that there is no danger of any one's nodding over her story.

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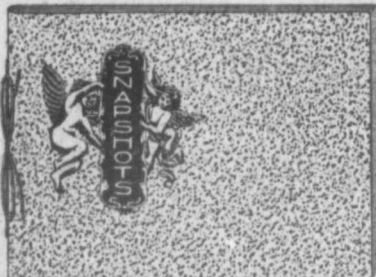
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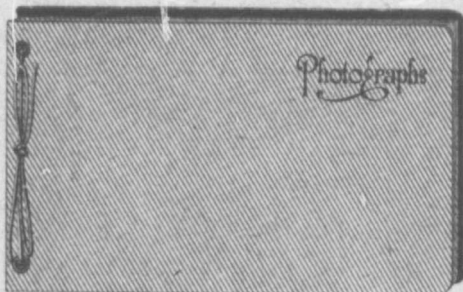
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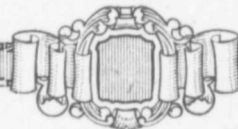
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